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## TO CONTRIBUTORS

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Contributions to the *China Review* are invited upon the following subjects, in special relation to China and her dependencies :—

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# THE CHINA REVIEW.

## ESSAYS ON THE CHINESE LANGUAGE.

(Continued from page 13.)

### CHAPTER IV.

#### *Signs and Gestures among the Chinese.*

It may seem at first an undue extension of the term to make *language* include the bodily movements, voluntary, and involuntary, which represent or accompany human speech. But I claim to use the word in its widest sense, as embracing all modes of expressing and evoking feeling and thought. Thus liberally understood language denotes not only the written and spoken utterances of man, but also his expressions of imitation and emotion, and that mute speech which consists in bodily signs and gestures. Nor these alone, for, by what we may call an amiable instinct, man has transferred the use of the term to the speechless creatures of the field and air, and even to the flowers, the sea, and the heaven with its "patines of bright gold." As Mr. Marsh has finely said, "The word *language*, in its most limited application, is restricted to human articulate speech; but in its metaphorical use it embraces every mode of communication by which facts can be made known, sentiments or passions expressed, or emotions excited. We speak not only of the audible language of birds, the visible language of written alphabetic characters, or other conventional symbols, whether arbitrary or imitative, the

dumb and indefinable language of manual signs, of facial expression and of gesture, but of the language of brute beast and bird; and we apply the same designation to the promptings of the silent inspiration, and the lessons of the intelligible providence, of the Deity, as well as to the voice of the many-tongued operations of inanimate nature. Language, therefore, in its broadest sense, addresses itself to the human soul both by direct intuition, and through all the material entrances of knowledge. Every organ may be its vehicle, every sense its recipient, and every form of existence a speaker."\* For all the parts of man's body answer the beck or call of his thoughts and feelings, and he learns in the wide range of all living things, wittingly or unwittingly, the art of bodying forth these unseen feelings and thoughts,

"Man is all symmetry,  
Full of proportions, one limb to another,  
And to all the world besides.  
Each part may call the farthest brother;  
For head with foot hath private amity;  
And both, with moons and tides."

So it cannot be greatly wrong to treat as human language those dumb shows and that

\* *Lectures on the English Language* (Student's Manual Ed.), 5 Ed. p. 485. This Lecture contains also some very interesting remarks on the nature and use of Gesture Language.

play of feature which perform so important functions in all the ways of life. And, accordingly, the present chapter will give some account of those suggestive or imitative gestures, and the other chiefly facial expressions which either act for or assist articulate speech among the Chinese. Every one knows that this people use gesture very largely in their ordinary intercourse, and the gesticulations of a cheated coolie or an offended matron, when publishing the outrage to a sympathising neighbourhood, are matters of common observation. And not among the lower classes only does the use of these prevail, but also, though to a less degree, among the stolid philosophers and men of the world of the upper classes. These signs and gestures are so many, and so different from place to place, that it is not easy to give within moderate limits an account of them at once clear and thorough. My aim, however, on this occasion is only to state a few of them, and chiefly those which may shed a light on the spoken or written language of the country, and the like modes of expression in other regions.

I begin with the signs and gestures used intentionally as substitutes for human speech. Of these the first to be considered are the methods for denoting numbers, which are among the earliest and most indispensable of gestures. Every Chinese, as is well known, uses his hands as well in counting for himself, as in expressing figures to others, but the same signs are not always used for the same numbers. Thus *one* is occasionally denoted by an upturned thumb, but much more frequently by holding up the forefinger. Two, three, and four are made by holding up two, three, and four fingers respectively. The open hand means *five*, but often the thumb alone is so used. *Six* is generally the thumb and little finger, *seven* the thumb and first two fingers, *eight*, the thumb and forefingers, and *nine*, the forefinger crooked like a hook. *Ten* is made by holding up the two hands open, or by holding up one hand and turning it round, or by

crossing the forefinger of one hand with that of the other, or by closing the fingers of one hand on its thumb. The crossing of the two fingers is evidently associated with the character *Shi* (十) which means *ten*. Many of the above signs, however, vary in use; thus, the thumb held up in some places, as has been stated, means *five*, and the thumb and forefinger held up mean not only *eight* but also *sixty*. Then the forefinger held up alone may mean one, ten, a hundred, or a thousand, according to the unit of measure which is the subject of conversation for the moment. A gesture which seems purely conventional is the holding out of the hand with the tips of the thumb and fingers squeezed together to denote \$5. This is used among trades-people in some of the country districts about Swatow, but I do not know that it prevails generally. Sometimes coolies and other workmen are found counting with their toes, and I once watched a group of labourers in Peking, one of whom was making calculations in this manner. But I cannot find that this mode of counting is much practised among the Chinese. It is just possible that very simple and ignorant creatures among them may use the toes for marking *tens*, the fingers supplying the *units*.

Proceeding next to other gestures performed by the fingers or hands we find the old sign of the upturned thumb for very good and the little finger for bad. The best is the *first* and highest, and hence the expression "*number one*," that is, best or very good, which often accompanies the former gesture. In some places and in certain contexts, so to speak, the upturned thumb stands for great or greater, and the little finger for less or little. In the country round Swatow the thumb held up denotes a high-souled, large-hearted man, and he and the thumb are each called Chên-t'ao-kong, or the finger-man, while the little finger held up declares that the person referred to is a mean little mannikin. He and the finger are alike named in con-



tempt Ch'iu-bui-kiang or the *Hand's little tail*.\*

To raise the middle finger and make it describe a curve towards a person points him out as bad, and a similar meaning is also expressed by merely pointing this finger at an individual as among the Romans, "*medium ostendere unguem*." A more insulting gesture consists in putting out the little finger angrily towards another—which is equivalent to an abusive epithet. A similar bad meaning attaches to the sign made by arching the hand, with the middle finger pointing outwards and downwards. This is a "picture-in-the-air" of a turtle, and is a good example of the many gestures which are, as Bacon describes them, "transitory hieroglyphicks," for the Chinese character for this animal was also in its primitive form a rude picture. The Chinese, it should be stated, believe that the turtle is unable to perpetuate its species without *heterogeneous* assistance, and to liken a man to it in this respect is, of course, meant to be very insulting. To rub the cheeks violently with the sides of the two fore-fingers is a very angry gesture used only by women. The action typifies the scraping off the white powder from her face by the woman to whom the gesture is directed. It means that she is past all decency—a barefaced, shameless creature. To speak of another as "that impudent Toad Bareface" is less forcible and not less inelegant. Great fear or dread of the consequences of a proposed act is often expressed by wiping imaginary sweat off the forehead with the forefinger. This is also sometimes used to denote a feeling of great shame, and in all cases it intimates that the matter in question is looked on as serious or dangerous. An order to go down on the knees and make the *kotou* is often made by simply imitating the

action with the first two fingers of the right hand, and this gesture of "knuckling down" is in great use seriously and in sport.

One of the best ways of studying the Gesture-language is to observe its use by deaf-mutes and by others in their intercourse with such persons. Unfortunately that cannot be done to any great extent in China, as there are few or no institutions in the country for these unfortunates. But we can learn something of the signs used by them and to them in that narrow interchange of thought and feeling which alone can take place between them. Unfortunately I can only give here a few of such signs, and these perhaps not the most important or significant. Some of those given, however, serve to illustrate the language, and others show a curious likeness to the gestures used by deaf-mutes among ourselves.

Beginning with the domestic animals we find that a sheep is indicated among the Chinese deaf-mutes by placing the two hands closed, with the thumbs pointing upwards, one on each side of the top of the head. It will be seen that a picture is thus made somewhat like the original character for 羊 *yang*, meaning a sheep. An open hand placed at each side of the head, with the palms to the front and the fingers pointing upwards, represents a pig. The household duck is denoted by striking two or three fingers against the face of the thumb, while the fore-finger alone opposed to the thumb means a chicken.

To see is expressed by pointing the fore-finger straight from the eye. The two thumbs held up side by side, and sometimes beaten together, denote hatred and enmity, or that persons referred to have quarreled. But the two fore-fingers placed together mean friendship and harmony, or rather that certain individuals are very good friends, sometimes even brothers. This gesture is also often used to express likeness or sameness. The first and second fingers of the hand held up or put to the lips are often made to stand for brothers, but when

\* The characters which were written for Chên-t'ao-kong were 指頭公, but these are only guess work; and for Ch'iu-bui-kiang, they were 手尾子.

simply held up they may also mean husband and wife. The sign for a woman is made by taking the lower extremities of the ears, that is, the part where the ear-rings are placed, between the thumbs and fore-fingers. If immediately afterwards the fore-finger is held over the thumb pointing a little downwards, the other fingers being closed, the action qualifies the woman as small-footed, but if the hand is held out prone, she is large-footed.

Night and day are signified by closing and opening the eyes respectively. Time past is indicated by pointing over the shoulder, time future by pointing straight before, and the present by pointing downwards or towards oneself.\*

The fact that an object is hard is communicated by imitating the action of breaking a stone, and softness is indicated by rubbing the palm of one hand in that of the other. Fire is symbolised by waving the hand as if fanning, but another and very common sign for fire is to imitate one blowing a paper-light into a flame.

This last and many others of the deaf-mute's gestures are common among the people generally, just as it has been found that the natural gestures of such persons at home are very like the sign-language of barbarous tribes. One can scarcely realize at first the compass and power of this mute dialect. The Institute for Deaf and Dumb in Berlin has a dictionary or vocabulary, if we may so speak, of 5000 signs, that is, more than the store of words ordinarily at the command of an Englishman of average culture. It seems almost an accident, says Dr. Kleinpaul, that oral speech has acquired

\* Compare Tylor's *Early History of Mankind*. "The deaf-mute borrows the signs of space, as we do similar words, to express notions of time;" and Sicard, keeping to these real signs, makes the present tense of his verb by indicating "here" with the two hands held out, palm downward, the past tense by the hand thrown back over the shoulder, "behind," the future by putting the hand out, "forward," p. 23,—the whole of Ch. II and III of this admirable treatise will prove very interesting and instructive to the Student of Chinese Gesture-Language.

its exclusive importance with us, for it is hardly to be doubted that the gesture-language, if it had been, like the oral speech, cultivated for centuries by the intercourse of millions, would scarcely be ranked inferior to the latter in perfectness, suitability, and variety.\* A gesture will often express in an instant and with great clearness what several sentences could not put so thoroughly, and of course not so quickly, before the mind. Thus by merely bending his arm a Hakka boatman when a few miles above the city of Chao-chow-foo shows his passenger the nature and course of the river and the situations of the various towns on or near its banks.

Continuing the investigation of this subject, we find that the Chinese, like ourselves, nod the head as a sign of assent or approval, and shake the head as a sign of dissent or disapproval. To wave the hand before the face also means not or do not, and is often used to warn a person away or stop him from advancing. When beckoning for another to come a Chinaman, as is well known, draws his hand gently or quickly from above downwards with the palm turned out. A very similar gesture is used in India, and Mr. Roberts, as quoted by Tylor, writes:—"The way in which the people beckon for a person, is to lift up the right hand to its extreme height, and then bring it down with a sudden sweep to the ground."† It seems to me not unlikely that this strange gesture had its origin in the imitation of the summons made to an officer or company of soldiers on the hunting ground or the field of battle. This summons, which has been in use for a very long time, consists in raising and then lowering with a sweep a flag or some other known signal.

To eat and food are both denoted by holding up the left hand as though it contained a small bowl, and then with the right hand imitating the taking of rice with chopsticks.

\* Lazarus u. Steinthal *Zeitschrift für Völkerpsychologie, &c.*, B. VI. S. 353.

† *Early History of Mankind*, p. 52-3.

The thumb and forefinger, united so as to make a circle, represent a dollar. To make the hand or forefinger revolve in a quick spiral way from the stomach to the head is a gesture which is used in two very different ways. In certain circumstances it means that the person referred to is drunk, while in other circumstances it denotes great anger. In either case the action is supposed to represent the rising up of excited abnormal air or gas from the stomach to the head. To put out the tongue also, which is a very common gesture, has two meanings, the context alone deciding which is intended. It often denotes fear or surprise, and is then accompanied by a raising of the eyebrows. Sometimes, especially if done behind a man's back, it means that the person making the gesture has not swallowed the bait laid by the other, and that he knows what he is about.

To raise the queue slightly from near the crown of the head with the left hand and at the same time point or sign towards another person, means that the person so indicated is a rogue or blackguard. If while the queue is held up the right hand is drawn knife-like across the back of the neck, this is an unmistakable sign that the wicked person ought to be beheaded. But a hand drawn across one's throat at mention of another individual means that he has committed suicide. This gesture refers properly only to suicide by hanging, but it is constantly used to denote any manner of self-inflicted death. When a man taps the tip of his nose with his forefinger, looking at the time angrily at some other man, he means to tell that other that he is not afraid of him, but on the contrary able and willing to fight him. This ridiculous gesture is very common at Foochow, where it is called Pei-tok-tok (鼻點點), hence this expression means to challenge to fight.\* I should state, how-

ever, that the last three gestures are often made in sport as mere acts of friendly recognition.

Again, we find gesture frequently resorted to instead of words in cases which would make speaking orally dangerous or unpleasant. Thus, instead of telling a friend in so many words that so and so is an opium-smoker, a Chinaman closes his hand, keeping the thumb and little finger extended and then puts the tip of the thumb to his mouth, having previously mentioned the man's name or otherwise made it known to whom the gesture referred. A significant nod or solemn shake of the head accompanying the above gesture indicates that the man in question is an habitual confirmed smoker. To touch the forehead when speaking of or pointing to another generally serves to denote that the person so referred to is considered crazy or somewhat "gone in the upper story" as we say. Dumb show of this kind is often resorted to when the parties are conversing about a mandarin or one of his official subordinates. To wave the hand quickly before the face when such a person is mentioned is a hint to say no more, or it may mean that the individual referred to is too bad to talk about. The gesture of clutching something for oneself is used to signify that the person in question, generally an official of some kind, is greedy and rapacious. The action is supposed to imitate that of the gambler gathering in his winnings, or of the gambler's guardian, the tiger, clutching his prey. There is a curious gesture in use among the people of the Swatow district for denoting that a person is dead. If anyone be mentioned as having been very ill, and it is asked whether he is better or not, the answer that he is dead is made by simply bending the forefinger into the form of a hook. This is one of the many expedients to which the Chinese resort in order to avoid the use of the dread name of death. The gesture, which is almost identical with that already mentioned as denoting nine, is not in this case, however, a

\* See Maclay & Baldwin's Foochow Dictionary. The gesture is often accompanied by a taunting question, like "Do you know me?" or "Do you know who I am?"

natural one. It is derived from the mode of procedure of clerks and secretaries, who are wont to put a small hook-like mark at the side of a character which is superfluous or from some other reason is to be left out. So the hooked finger denotes that the person of whom it is used has ceased to be of service in this world, that he is literally a *dead letter*.\*

This Gesture-language is used also in China, and especially among the ignorant country people and labourers, to denote the time of day. This is done by pointing to the part of the sky where the sun is to appear or did appear at the time of the occurrence which is the subject of conversation. The peasantry have very little knowledge about clocks and watches, or any artificial subdivisions of the day and night. "When shall we reach such and such a village?" I once asked a Chuang-chia-han or "agricultural labourer" in the country beyond Peking. "You will arrive at the village," he replied, "when the sun has arrived," and he pointed to the western horizon. At another time, while building operations were going on in the British Legation at Peking, I saw a workman come on the premises one day at about 10 a.m. apparently for the first time that day. A fellow-labourer met him and pointed to the sun, adding in a peculiarly significant manner *you arrive*.

Further, in the ceremonial observances of Chinese life the Gesture-language assumes a new phase. Many of these consist in the visible expression, as it were, of words and phrases. The strange and apparently meaningless rites attached to them are often a sort of charade performed by the human agents, and not unusually by means of a pun on the word or phrase. I shall take for the present only a few of the ceremonies which are supposed to be gone through at a marriage. Thus the affianced, on entering the door of him who is about to be her hus-

band, strides across a real saddle or a piece of paper with that word written on it, to show that she brings peace and quietness, the character *An* (鞍), a saddle, having the same sound as *An* (安), repose. So also she carries a vase, because its name *P'ing* (瓶) is the same in sound with *P'ing* (平) tranquillity. "All of the articles of food and of family use placed on the table during the performance of this ceremony are, according to the Chinese stand-point, omens of harmony and prosperity. Eating from the same sugar cock, and drinking wine from the same goblets, are symbolical of union in sharing their lot in life." So too the presentation and consecration, so to speak, of the goose, called Tien-yen (奠鴈), are the solemn promise of the bridegroom to cleave to one wife, of the bride to be faithful to her husband, and that neither will wed again when death looses the marriage bond. The male of the wild goose, it is said, keeps true to his first love ever, but I fear that his human follower in China is not often thus constant. This last ceremony, which is a very old one, has received other interpretations than that just given, and it is perhaps not possible to ascertain now its actual origin.\*

When a mandarin is enraged, or when he wishes the litigants before him to understand that he is in earnest, he strikes the table fiercely with his open hand or with a flat piece of stick. So also the common book or story-reader, when he comes to the end of a sentence or paragraph or to any important crisis in the story, strikes the table with his fan or a piece of stick. In Foochow the vulgar term for this is *piäk*, and hence this word is sometimes used in the sense of a sentence or paragraph. This last gesture reminds me to notice a highly artificial and rather cumbrous mode of sign-talking which is practised to a certain extent among literary friends. This is commonly

\* This is the interpretation which was given to me by a native scholar, but the gesture and its name are susceptible of other explanations.

\* See Doolittle, *Social Life of the Chinese*, Vol. I., p. 87, &c.: Li-chi, Ch. 10, The 昏義 Section.

known as beating the drum and shooting characters, Chi ku shé tzü (擊鼓射字), and it is described at length in the Li shi yin chien.\* It is briefly this, the pronunciation of a character is made up of initial, final, and tone. A system is adopted of, say, thirty-three initials, twenty-two finals, and the five tones. The person beginning the conversation taps on the table a certain number of times and this gives the initial for the first word of the sentence. He then taps again and the number struck yields the final, while the tone is given by a third series of taps. Thus a word is spelt, and another in a similar manner, and so on until a sentence is finished. This device is chiefly used as an amusement among the literati, or as a mechanical way of making a student remember his spelling and pronunciation. Experts, I am told, can converse in this way very quickly, but the severe task for the memory is too much for even the generality of the learned, and I have met many Chinese who never heard of this curious and, I think, unique way of table-rapping.

Passing now from these dumb gestures, which are made voluntarily and designedly to serve the purposes of oral speech, we proceed to consider some of those facial and other bodily expressions which also may act for words, but which are chiefly spontaneous. These differ from the former in that they are largely, if not quite, involuntary, being made not only not with the will but often in spite of the will of the agent. These too show forth the inner feelings more quickly and more thoroughly than any form of words could. "The side-long glance, the drooping lid, the expanded nostril, the curving lip are more instantaneously eloquent than any mere expression of disdain; and the starting eyeball and open mouth tell more of terror than the most abject words."† As these

facial and other gestures are many and complex in their nature I do not aim at more here than to give a slight sketch of some of those which may be observed among the Chinese and chiefly such as may throw some light on their modes of speech.

As to laughter, though some think that the Chinese never indulge in this except when they should cry, yet they are really great and hearty laughers. One can see them exhibit every degree of enjoyment from the "wreathed smiles,

Such as hang on [Kuei Fei's] cheek,  
And love to live in dimple sleek,"

up to uncontrollable laughter, "holding both his sides." When tickled by something very amusing they often clap their hands together, and throw the body back, the eyes being often suffused with tears, and then burst into a loud laugh.

When in a rage, on the other hand, a Chinaman generally throws his body forward, as Swinhoe has observed.\* He at the same time gesticulates fiercely, clutching wildly at vacant air, and jumping up as if stamping on something. His eyes also seem sometimes to start from their sockets, and he stammers and stutters at every sentence. All mandarins are supposed to get red in the face and puff out their cheeks when in a rage. Hence a servant wishing to communicate to another the fact that his master is very angry simply imitates his appearance, and mimics the "great man" as he "*ambas iratus buccas inflat.*" The Chinese women when in a rage are, if possible, worse than the men, and seem to lose all control over themselves and their actions.

Grief is expressed by the Chinese in various ways. As a general rule, weeping is not to be taken as a sign of grief with them, for this is literally "done to order." Not only does a widow or orphan burst out suddenly into loud crying and cease again in the most matter-of-fact manner, but women can also be hired to do the crying at the times required. The Chinese do, of course,

\* Dauvin, *Expression of the Emotions*, p. 248.

\* Doolittle, Ch. 5. It is here treated of under the designation K'ung ku chuan shêng (空谷傳聲).

† Farrar, *Chapters on Language*, p. 67.

often weep in earnest, and otherwise shew violent grief, particularly the women, by beating the breast, or knocking the head on the ground, or by squatting down and swaying the body to and fro. Every one has been struck by their absurd way of laughing when telling of a death or other calamity. A servant when reproached for doing this on one occasion, said he could not help it, and this is really the true account. The laughter is involuntary and hysterical. Dauvin quotes Swinhoe as informing him that he had "often seen the Chinese, when suffering from deep grief, burst out into hysterical fits of laughter." But I think it is rather when telling of the disaster or grief which afflicts them, or narrating some sad story, than on account of actual suffering that they thus laugh. And in any case there is no fun or merriment in the laughter's mind, and here I think Meadows was for once wrong. Speaking of a Chinaman describing how certain sailors and their captain had been drowned, he says, "the Chinese narrator no sooner came to speak of the drowning, than he began to laugh, and he was so particularly tickled by the manner in which the master met his death, that the tears ran from his eyes from excess of merriment, and he could scarcely get on with the tale."\* The man on this occasion probably laughed from sorrow as many weep through great joy.

Displeasure and annoyance are shown by knitting the brows and frowning; and those who live with a scowl or angry frown always on the face are considered bad-hearted. The Chinese believe that

"In many's looks the false heart's history  
Is writ in moods and frowns, and wrinkles  
strange,"

and such persons they describe as *Tsz-kou-lien* (螻狗臉), or Mangy-dog face.†

Pouting is done much as among ourselves,

\* Dauvin, *Expression of the Emotions*, p. 208; Meadows, *Desultory Notes on China*, p. 209.

† Different characters, however, are given for this expression, and different explanations.

and there is a common expression which describes it neatly, viz: *P'ie-tsui* (搨嘴), meaning to make the stroke / on each side of the upper lip.

Disgust at some shameful act of villany—it must be very bad, however—is expressed by a grimace exactly like that which would be called forth by a very offensive smell or disgusting taste.

When trying to recall something or to invent an appropriate fact, a Chinaman often scratches his head vigorously, though he more frequently rubs his hip and turns up the white of his eye. Hence to turn up a white eye *Fan-pai-yen* (翻白眼) is to consider, but also to devise a story, tell a falsehood. In deep and puzzled thinking the forehead is generally puckered, as also when one is embarrassed and unable to come to a decision. Some Chinese when deeply engaged in a subject rock the body slowly, others keep a leg vibrating, others pull out their hair and chew it, and others play with the beads of their necklaces or any convenient article.

Blushing is perhaps not very common among the Chinese, but it may be seen occasionally. Attention directed to the face, dress, or deportment of a boy will often cause him to blush, but whether a girl would do so in such circumstances cannot be easily ascertained, as the face of a female is usually covered with paste or powder. Darwin writes: "Mr. Swinhoe has seen the Chinese blushing, but he thinks it is rare; yet they have the expression 'to redden with shame.'"\* But this is seldom if ever used, and the ordinary expressions for blushing do not distinguish between it and a reddening of the face from anger or other causes. In Shanghai there is an expression *Mien-k'ung-tsang-hung* (面孔漲紅)† meaning "face-pores overflowing red," and in Ningpo a similar one *Min-k'ung-hung*, with a like meaning, each used to denote blushing, but neither giving any idea of shame.

\* *Expression of the Emotions*, p. 317.

† Edkins' *Shanghai Vocabulary*, s. v. Blush.

It is very rarely, I think, that we see a Chinese face lighted up with the fire of enthusiasm or showing any trace of high thought leading to noble action. Apathetic to all the events of the great world beyond his little circle, having giving up Nature and Fate as puzzles for which there is no key, the ordinary Chinaman lives very much

the life of a lower animal. Only the hope of gain or the prospect of personal advancement can, speaking generally, rouse him to vigour and brighten his countenance. But it must be remembered also, on the other hand, that a listless callous face may be the visor to conceal the workings of the mind and feelings within.

T. WATTERS.

## THE FOLK-LORE OF CHINA.

(Concluded).

### XIII. FABLES AND PROVERBIAL LORE.

The use of fables to convey some homely truth or enforce the point of some moral apothegm, to those who might turn from abstract argument with indifference, is as familiar to the household world of China as to that of the West. Strangely enough, however, it does not appear that the Chinese possess (with two exceptions to be presently mentioned) any collections of fables properly so called, though their literature abounds with them as isolated tales. The literati indeed affect to rather despise them in the abstract as fit only for the perusal of women and children, though they do not disdain to employ them at times with considerable effect. One cause of the supercilious attitude thus assumed is, very probably, that the only known collections in the language (forming the exceptions above noted) are translations from Sanscrit Buddhistic sources, and hence exotic to Chinese thought. Your true Confucianist—the believer in the dry bones of a system (if system it be) which, its worldly ethics aside, is the least satisfying of all known beliefs—scorns Buddhistic fables as he scorns Buddhistic prayers. Few of the better-read natives will own to any but the most distant acquaintance with the two works which form almost the sole repositories of Indo-Chinese fable—the *Fa-yuan-chu-lin*\* and

the *Fu-lin*, which are avowedly adopted from the Pali. But besides this, the officials of the Empire have a wholesome dread of the satire which a fable may point, and it is more than probable that any popular collection of the sort would bring its authors and publishers into trouble. In 1837-38 the late Mr. R. Thorn translated eighty-one of Æsop's fables into Chinese. We give the result in his own words:—

“When first published in Canton their reception by the Chinese was extremely flattering. They had their run of the public Courts and offices until the Mandarins, taking offence at seeing some of their evil customs so freely canvassed, ordered the work to be suppressed. It is not the first time that we have elucidated a disputed point by referring to one of these fables having analogy to the matter in hand; nay, we remember once stopping the mouths of a party of mandarins, who insisted that England wanted to quarrel with China, by reciting the story of the goose that laid the golden eggs. The application was at once perceived and the justice of the remark admitted immediately. It will thus be seen that the Chinese officials evince no lack of appreciation about such matters.” But the power found sufficient to suppress what is deemed an objectionable brochure is of course unable to touch the numerous fables which, partly in the much-revered literature

\* See Wylie's *Notes on Chinese Literature*, p. 166.

of the Empire and partly by oral relation, have been handed down to the existing generation of Chinese. To disinter an entire collection would indeed be a herculean task; but it is easy to cite some of the best known in illustration of the contention that the Chinese mind manifests much the same characteristics as that of other and (as we deem) more civilized races.

The earliest known specimen of a Chinese fable is noticed by Mr. Mayers in his *Manual* (p. 282). In the *Narratives of the Contending States*, Su-tai, counsellor of the prince of Chao, is said to have related the following by way of illustrating the necessity of unity amongst those opposed to or by a common enemy. "A mussel was sunning itself on the river bank when a bittern came by and pecked at it. The mussel closed its shell and nipped the bird's beak. Hereupon the bittern said, 'If you don't let me go to-day, if you don't let me go to-morrow, there will be a dead mussel.' The shell fish answered. 'If I don't come out to-day, if I don't come out to-morrow, there will surely be a dead bittern.' Just then a fisherman came by and seized the pair of them." The date of this utterance is given as about B.C. 315, and, if this be correct, it certainly boasts a respectable antiquity. It is not, of course, often possible to fix the precise dates of literary invention, but it does not appear that the claims of Æsop (B.C. 620) as the father of Western fable need yield in point of antiquity to those of his Chinese representative, whoever he may have been. The latter, like the Grecian humourist, most probably contented himself with reciting his fables, but, less fortunate in his countrymen, has not had his name handed down to posterity by those who thought his witty or wise sayings worth preservation in writing. On the other hand, Chinese literature justly claims preëminence as regards the publication of written fables. Socrates is indeed alleged to have versified some of Æsop's fables when in prison, shortly before his death; but the earliest

known Western collection is dated 150-100 B.C.

A fable tolerably well known (though undoubtedly of Buddhistic origin) is that of the Cat and the Mice. The most popular version relates how an old cat was sitting up mewling with half-closed eyes when two mice happened to see her. Astonished that their old enemy should be taking things so easily they said to each other, "Puss is evidently reformed; she is saying her prayers. We need have no fear." So they began to play about without noticing her. No sooner had they got within reach, however, than the cat sprang upon one and devoured him. His companion rushed home and remarked, "Who would have thought that a cat which shut her eyes and said her prayers would act like that?" The Indian version is slightly different. A man had put a rosary round his cat's neck, for fun, and the mice taking this to be a sign of a religious mind on the part of the cat congratulated each other and began to make merry. In a very short time the cat had caught and eaten several of the mice: upon which the survivors said "We thought he was praying to Buddha, but his piety was a mere comedy." The moral is that those who make a show of devotion are least to be trusted; or, as others have it, that "some pray and do bad actions; others don't pray, but don't do evil." Another favourite fable has given rise to a popular saying. Pigs in Corea, it avers, are generally black; but a white one having once made its appearance the king thought it worth offering to the Chinese Emperor, and accordingly sent ambassadors to present it. When they reached Peking, however, so many white pigs were to be seen that the ambassadors saw it would be ridiculous to carry out their mission. Hence "to offer a white pig to the Emperor" is equivalent to our "carrying coals to Newcastle."

Our own (or rather Æsop's) fable, in which the man who nursed a frozen snake was bitten for his pains, becomes curiously



twisted in the Chinese version; the snake rewarding its benefactor in a rather more agreeable manner. Snakes figure in two other well-known fables. In one a man is represented as having struck a cobra on the head, whereupon the reptile attacked him with its tail. Striking its tail, the head forthwith assailed him, and the man then belabouring its middle, both head and tail went at the assailant. The moral of this is "Never say die," or as the Chinese word it "There's help for everything." In the other case we find a reminder of the well-known story of the stomach and the hands, wherein the latter refuse to work for ever to satisfy an organ which does nothing to earn its living:—The head and the tail of a snake quarrelled, the latter averring that it had as good a right to direct the creature's movements as had the former, which moreover got all the enjoyment of eating and drinking. So the tail was allowed to take charge, and began to move backwards. Unprovided with eyes, however, it very soon brought both ends to grief, as the snake fell into a wet ditch whence there was no means of egress, and was drowned.

The well-known French sinologue, Professor Julien, has translated from the Chinese some forty-five fables derived from Indian sources. The majority of these are so obviously foreign to Chinese customs that they cannot be cited as examples of native fable. Five of them only seem to be at all popularly known, one being that of the snake's head and tail above noticed. Of the others the Ass in the Lion's skin is probably the most familiar. The Ass takes, in another fable, the place occupied by the ambitious frog. Desirous of becoming an ox he first of all adopts the same food. After a time, satisfied that he is going on well, he essays to change his usual bray for the deep-toned low of his horned companions. Indignant at the insult they rush upon him and gore him to death.

Tigers are such favourite subjects of Chinese superstition that it is natural to find

them frequently introduced into fable. The following is found in the collection translated by Mons. Julien, and is consequently of Indian origin. A tiger having seized a monkey was about to devour him; but the monkey, bethinking himself of some means of escape, suggested that he was too small to make a good meal for a tiger and offered to conduct his captor to a neighbouring hill where a far more noble prey might be captured. This was a stag, who, rightly assuming that the tiger had come for a most unfriendly purpose, concluded that his only chance was to put a bold face upon the matter, and accordingly addressed the monkey as follows: "How is this? you promised me ten tiger-skins but you have only brought one; you still owe me nine." The tiger hearing this became alarmed and instantly decamped, vowing that he never thought the monkey could be so treacherous. Two other fables in which the tiger figures are, however, purely Chinese. In one case he is about to attack an ass, but hearing his tremendous bray becomes alarmed supposing that so much noise can only proceed from one of the bravest of animals. The ass, however, shewing no inclination to fight, the tiger advances, and presently hears another bray as loud as the first. Convinced at last that he has nothing to fear, he rushes on the ass and devours him. The moral of course is that people who put forth the greatest pretensions are not most to be dreaded. The second fable teaches how sagacity is more valuable than strength. A tiger was about to devour a fox, when the latter demanded exemption on the ground that he was superior to all other beasts. "If you doubt my word, come with me and see," said the fox: so the two set forth in company. Every animal of course fled at their approach, and the tiger, too stupid to see that he himself was the cause of their terror, conceived a high respect for his crafty companion and did not dare to attack him. The foregoing is one of the many fables recorded in Chinese history as having been used to point a moral when a

ready-witted man was interrogated by his sovereign.

The fable of the Geese and the Tortoise introduced into China from Sanscrit sources is essentially the same as the well-known European version. A couple of geese lived in friendship with a tortoise by the side of a pond. During the hot weather the pond began to dry up, and the geese, anxious that their friend should not suffer from want of water, offered to transport him to some other place where the precious fluid was abundant. They directed him to seize in the middle, with his mouth, a stick which they had provided, engaging to carry it by its ends to the place indicated. "But be sure," they added, "not to speak while we are carrying you." The tortoise promised compliance, and the three started on their adventurous journey. Some little boys viewing the novel sight began to shout, "Look at the geese carrying a tortoise!" and continued shouting so long that the tortoise at last lost his temper. "What's that to you!" he retorted, but alas, in giving vent to his feelings he lost his hold of the stick and falling downwards to the ground was dashed to pieces. Another fable, which teaches the moral that people should avoid unsuitable agreements, tells how two brothers bought a pair of boots between them, it being arranged that each should wear them in turn. The elder however forgot to stipulate as to hours and the younger accordingly wore them during the working part of each day. Afraid to claim his rights, but anxious not to be wholly "done" the elder brother got up every night to get his share of the bargain, and between them the boots were soon worn out. Upon the younger brother proposing that they should buy another pair the elder said "Not unless you will let me sleep at nights." The satire upon unequally yoked fellows is clear enough, though some European readers have failed to see it.

The following fable undoubtedly owes its origin to Hindoo sources, but is interesting (in view of its being tolerably well known in

China) on account of its obvious derivation from a root which has furnished not merely fables but "historical" anecdotes to many Western nations. Stories in which the hero presents himself to the enemies of the countrymen in a condition arguing that he has been grossly maltreated by his friends and from motives of revenge seeks to be received by and give aid to those to whom he is naturally opposed, are to be found in the records of nearly all known races. The fable of the crows and the owls adheres to the usually-received texts. Two colonies of crows and owls respectively lived in close proximity to and hated each other in the most neighbourly way. As the crows slept by night and the owls by day each in turn attacked the other when most defenceless, and the slaughter on either side was great. At length an intelligent crow remarked that this would never do; some plan of exterminating their enemies must be hit upon if they were ever to dwell in peace. On being asked what plan he proposed he told his fellow crows to peck him badly and pull out a number of his feathers, promising, if this were done, to effect the destruction of the owls. In this sorry plight he presented himself at the owl's domicile, complaining bitterly of the treatment to which he had been subjected. The owls coming out to see what was the matter he explained that he had fled to them for shelter, and one of the owls pitying his hard lot received him into his nest. For a while all went well, until at length, his feathers having grown again, he set to work to pile large quantities of brushwood round the owls' hole, explaining in answer to their enquiries that he was endeavouring to return their kindness by heaping up for them a barrier against the cold winds. Shortly after, a snowstorm came on and all the owls crowded into the nest to escape it. Watching his opportunity the crow plucked a firebrand from the fire of some neighbouring peasants and setting light to the brushwood smothered the owls to death. The moral, "never trust a renegade,"

is obvious enough, and is one which, had it been kept in mind, might have saved the China of a former age from not a few revolutions. The difficulty of overcoming evil habits is also well illustrated in the same collection as that from which the foregoing is derived. A certain king possessed by a spirit of a false economy gave orders that all the horses used by his cavalry should in time of peace be employed in mills. So long as the country was at peace the arrangement worked admirably. But no sooner were the troops called out for war than the cavalry found that their horses would only go in a circular direction and they accordingly fell an easy prey to their antagonists. It is a pity that no one with sufficient influence to make himself heard ventures to apply this fable to the so-called "troops" which compose the major part of the native army.

A very fair satire upon the habit common to some people of "borrowing trouble" is contained in the following:—A certain rich man who had lived to an extreme age had assembled all his sons and grandsons to do honour to his birthday. Despite their felicitations however he wore a troubled face, until at length some one asked him what was amiss. "Nothing particular," he replied; "I was only thinking what trouble I should have in inviting my guests when my two-hundredth birthday came round." To take overmuch thought for the morrow is a common Chinese failing, and the moral embodied in the foregoing is keenly appreciated by the populace. Two other fables remind us of old friends in our schoolboy days, though they are, I believe, purely Chinese. In one a party of robbers are related to have attacked a village and to have killed all the inhabitants, save two—one so blind that he was unable to even grope his way about, and the other so lame that by no possibility could he manage to run away. But "heaven helps those that help themselves." After a deal of trouble the blind man managed to get the lame man on his back and piloted by his eyes the pair reached a place

where they were charitably provided for. The system of mutual dependence, so essentially a Chinese virtue, is herein aptly illustrated. Not bad either is another entitled "The folly of avarice." A rich priest had hoarded a fine collection of jewels to which he was constantly adding, and of which he was inordinately proud. Upon shewing them one day to a friend, the latter feasted his eyes for some time, and on taking leave thanked his host for the jewels. "How," cries the priest, "I have not given them to you! Why do you thank me?" "Well," rejoined his friend, "I have at least had as much pleasure from seeing them as you can have; and the only difference between us, that I can see, is that you have the trouble of watching them."

Despite therefore the fact that popular collections of Chinese fables are unknown, at all events to all the literary natives to whom the writer has access—fables themselves are in common use and are of much the same character as those popular amongst ourselves, doubtless indeed owning a common origin.

Turning from fables to proverbs a very different state of affairs is found to prevail. Not only are the Chinese spoken languages richer in proverbial lore than that of any Western race, but their literature abounds with that description of short pithy saying so well defined as "the wisdom of many expressed by the wit of one." I must here mention that when this series of chapters on Chinese folklore was first projected the admirable work of Mr Scarborough, "A Collection of Chinese Proverbs" had not been published, and Mr Lister's highly interesting article in the *China Review*, "Chinese Proverbs and their Lessons,"\* was almost the only essay on the subject which had up to that period appeared in the language. Most works on China indeed give more or less full lists of common sayings, but Mr Lister was the first who endeavoured

\* *China Review*, Vol. III., No. 3, p. 129.

to direct attention to the coincidences of Chinese thought with that of other peoples. Mr Scarborough's work has so amply supplemented all that was previously available respecting Chinese proverbs, while his introductory essay gives so comprehensive a view of the whole subject that students of the subject may well be referred to the volume in question. Dealing, however, strictly with the matter of comparison between Chinese and Western proverbs, there is still room for comment. And for this purpose I shall avail myself of Mr Scarborough's handy collection and in very many cases of his translations.

Out of some 2,700 proverbs and popular sayings which he has brought together, about 100 are either word for word, or in sense, the same as common proverbs in use amongst ourselves. Occasionally of course we find an odd inversion of thought, but in the main they coincide with curious accuracy. The instances of agreement might be trebled or perhaps quadrupled if popular quotations from well-known writers and Biblical texts were also compared. But in the above estimate I speak merely of proverbs properly so called. On the first page we have the equivalent of our "Much cry and little wool"—*It thunders loudly, and rains very little*, another proverb equivalent to "Lots of fuss for small profit" containing a hit at the class of small mandarins. A little further on we find our "Nothing venture nothing have" transformed into *If you don't enter a tiger's den you cannot get his cubs*, and the well-known saying "A man is known by the company he keeps" becomes, *Near vermilion one gets stained red, near ink black*; another version having it that *Near putrid fish you will stink, near the epidendrum you will be fragrant*. That "One swallow doesn't make a summer" is taught by *A single strand of silk doesn't make a thread, or a solitary tree a grove*. "Practice makes perfect" is in one Chinese version, *The boxer must not rest his fist or the singer his mouth*, while exactly

the same words as our own are also in use, and "What you do, do well" becomes, *If you kill a pig kill him thoroughly*. The Chinese have a number of proverbs implying "More haste less speed," which may account for the deliberate way in which, as a nation, they ignore anything like hurry. *In hurry is error; Done leisurely done well; Slow work fine goods*, and *What is done hastily is not done well*, may be quoted as examples. But on the other hand they have a hit at procrastination "the thief of time" in precisely our own words. Another proverb has it,—*Wait till the Yellow River is clear, and how old will you be?* Our "Too many cooks spoil the broth" finds its most literal rendering in *A thousand artizans a thousand plans*, but two or three other proverbs to the same effect are to be found in the collection.

The Chinese have numerous proverbs relating to animals, but the only one that strikes me as exactly reproducing a Western idea—"Dog doesn't eat dog"—is, *The heron doesn't eat heron's flesh*. On no subject are their sayings more plentiful than trade. Every Chinaman is said to be a born cook and a born trader, and their most popular proverbs certainly give colour to the latter part of the assertion. "Use a sprat to catch a whale" finds its representatives in *Throw a brick to allure a gem*, and *If a little cash does not go, much cash will not come*. "There's a time for all things" becomes a business proverb in China, *There's a time to fish and a time to dry nets*. "Take care of the pence &c." is not unlike the Chinese *Count cash as if it were gold and so avoid the least mistake*; while "There are tricks in all trades" is more politely expressed by *Every trade has its ways*. "A penny saved is a penny gained" is inculcated by *Never spend a farthing uselessly*. One is strongly tempted to quote some of the other numerous proverbs relating to trade and commerce such as *Cheap things are not good: good things are not cheap &c.*, but the limits imposed of verbal or at least direct comparison forbid.

The advantages of dealing for ready cash and the inconvenience of debt are as strongly insisted on in China as in Europe. "A bird in the hand is worth two in the bush," say we. The Chinese put it more directly, *Better take eight hundred than give credit for a thousand cash, Better twenty per cent in ready money than thirty on credit*; to which by the way, our "A nimble nine-pence is better than a slow shilling" is perhaps the most literal parallel. "He that goes a borrowing goes a sorrowing" is enforced on the Chinese mind by an ingenious pun in one of the words of the proverb—a practice sufficiently common in China to be worth explanation. The word *Ch'ien* debt is thus written 欠, the lower half of the character being 人 *jén* signifying a man.\* The proverb runs "*Debt presses on the head of a man,*" the *ch'ien* being supported by *jen*. Our assertion that a man "Robs Peter to pay Paul" is expressed in Chinese by, *He tears down the Eastern to repair the Western wall.*

The Chinese equivalent of "A bad carpenter quarrels with his tools" is *All unskilful fools quarrel with their tools*, not a quite literal but sufficiently accurate rendering. "Cobbler stick to your last" has several equivalents, such as *The teacher should not leave his books or the poor man his pigs, Better be master of one than jack of all trades, Separate hong* (mercantile houses) *are like separate hills, and The river does not overflow the well.* "Two of a trade never agree" is essentially a Chinese saying, and so is our well-known aphorism that "Dress makes the man," the native version being that *Dress makes the Gentleman or Lady*, varied to the form *That as a house needs man to set it off so man needs clothes.* Household affairs come in for a full share of Chinese proverbial philosophy. "Early to bed &c." is represented by *Three days' rising gains one day's work.* "To wash your

dirty linen at home" is advised in the more prosaic *Don't spread abroad domestic foibles*, and the well-known saying, (hardly a proverb perhaps) "Alas 'tis easier far to rule a kingdom than a wife" is but the English version of the Chinese *It is easier to rule a kingdom than to regulate a family.* "A man's a man for a' that" finds exact reproduction in the Chinese saying that *A stick's a stick whether long or short; A man's a man whether great or small*; and our popular saying that "There are as good fish in the sea as ever came out of it" is aptly paralleled by, *If there's no light in the East there will be in the West.*

The idea expressed in our "Breaking a butterfly on the wheel" is familiarized in China by the saying *He fells a tree to catch a blackbird* and *He shoots a sparrow with a cannon*, as is that of "Carrying coals to Newcastle" by *Offering the filial classic for sale at the door of Confucius*; while the Chinaman who "Buys a pig in a poke" is said *To buy a cat in a bag.* We say "Shutting the stable door when the horse is stolen" The Chinese put it, *Fighting the wall when the robbers have gone*, equally illustrative of useless effort when the danger is over. The principle that leads the world to "Give to him that hath" is evidently no stranger to Chinese practice. Mr. Scarborough versifies the native proverb as follows:

A lucky man is stout and fair  
And men lend him service as much as  
he wants.  
A luckless man is burnt and spare  
And he asks for a loan which no man  
grants."

"To kill two birds with one stone" is pretty closely followed in the native version "*To accomplish two things at one effort.*" Our "All roads lead to Rome" is literally the same, the word Peking alone being substituted for that of Rome. A more verbose version of the proverb implies the same truth. "Strike while the iron is hot" is another instance of word-for-word agreement; and "There's a time for everything" is reproduced in *Where it's a time for drinking wine*

\* The writer need hardly observe that this explanation is for European readers unacquainted with Chinese.

drink it, *When the place is suitable cry aloud.* Our well-known "Lookers-on see most of the game" differs but slightly from *Men in the game are blind to what lookers-on see clearly.* "It's of no use crying over spilt milk" is very like the Chinese, *Spilt water can't be gathered up again.*

Happiness and misery furnish as fruitful a source for proverbs amongst the Chinese as amongst Western nations, some of their sayings being extremely terse and to the point. They assert that *Happinesses never come in pairs; calamities never come single*, a belief not confined to the inhabitants of the Middle Kingdom. Life and death, of course, come in for their share of wise (or unwise) sayings, though the former certainly predominate. When Shakespeare wrote that "all the world's a stage" he was unconsciously plagiarizing the Chinese *Man's life is nought but theatrical performance.* That men are apt to discover secrets when under the influence of liquor ("When the wine's in the wit's out," *In vino veritas, &c.*;) the Chinese know as well as we do. *Wine, they say, is a discoverer of secrets*, and they have numerous sayings of the same kind. We assert moreover that "Walls have ears," and so do they. The recommendation to "Do in Rome as the Romans do" is paraphrased. *Meeting men or devils talk as they do*, a proverb eminently in accordance with Chinese caution. So too they adhere to the principle expressed in "What every one says must be true," the native version being almost the same.

Blind leadership is satirized in the identical words of the evangelist "If the blind lead the blind, &c." A similar reproduction of language applies to the proverb "The boy is father to the man," the Chinese saying *You may see the man in the boy.* "Good wine needs no bush" is equally well expressed by *A good-looking woman needs no rouge.* Some of the proverbs about the women, by the way, are more pungent than polite. A greedy fellow is characterized in the same language in both English and Chinese as some one with *his eyes bigger than his belly.*

"Every man for himself" is another cynical saying common to both countries. "Cheap and nasty" is expressed in Chinese by *If you buy cheap firewood, you burn the bottom of your copper.* So too "Cut your coat according to your cloth" becomes with a slight revision, *Cut your cloth according to your measure.* "Once bitten twice shy" is another instance of verbal agreement, except that the Chinese saying is less terse.

Most nations have a saying to the effect that the wearer knows best where the shoe pinches. The Chinese mean the same when they say *Rats know Rats' ways.* "Let sleeping dogs lie" is a worldly-wise saying which the Chinese fully appreciate, only they apply it to tigers instead of dogs. "A chip of the old block" or "Like father like son" is expressed by *Dragons give birth to Dragons and Phoenixes hatch Phoenixes.* Nor has the Wise King's saying "Spare the rod, and spoil the child" been ignored in China, the same idea exactly underlying a proverb in which the effects of due correction and spoiling are contrasted. "Two heads are better than one" is equally acknowledged in the saying, *One man's plan is short; two men's plan is long.*

Chinese proverbs regarding "Heaven" as the supreme arbiter of human affairs are more numerous than one would expect to find amongst a people so idol-ridden as the Chinese. It is noteworthy that in this connection "Heaven" is invariably used as we use it in popular sayings to imply "the one great Cause." Thus, as we say, "Man proposes, God disposes" the Chinese say *A thousand human schemes may be wrecked by one scheme of heaven.\** Similar sayings are so numerous, that they suggest an as yet (apparently) unrecognized belief in a one all-powerful cause. Every student of Chinese is of course acquainted with the popular acceptance of the term. But it would almost seem (if the collection of proverbs be-

\* Dr. Williams renders T'ien, "Providence, Nature, Heaven, the overruling power; and though without definite personality, employed more than any other term to indicate God."

fore us is to be accepted as a guide) that the word more nearly expresses the Christian idea of *the Creator* than any other in the Chinese vocabulary.

"Murder will out" say we. The Chinese intimate that a *Body buried in the snow is sure to be eventually discovered*. Our estimate of the value of time, again, is reproduced in words that match with the proverb already quoted respecting prevarication *An inch of time is like an inch of gold*. It is perhaps scarcely accurate to quote "Mens sano in corpore sano" as a proverb. But at all events the Chinese reproduce it in *A calm mind makes a cool body*. "The poor have no friends" is another very literal rendering of a Chinese proverb, and "Money makes the world wag" is very fairly rendered by *In the presence of money all quarrels expire*, or *Money hides many offences*; while as a concluding specimen I may quote the well-known "First come first served" expressed in Chinese by, *The first who comes becomes prince, the second minister*.

It cannot of course be pretended that the foregoing is by any means an exhaustive summary of the various proverbs which imply similar intentions on the part of their inventors, European or Asiatic. But it will suffice to show how striking are the agreements on certain well-defined subjects, and, it is hoped, to support the general principle laid down in these pages that the Chinese derive a good deal of their thought from sources similar to our own. It may well be that proverbs relating to temporal welfare only, spring up spontaneously and independently in each country. But what are we to make of the monotheistic spirit pervading the numerous sayings in which the "Heaven" of the Chinese answers to the "God" of Christian Europe or the

Jehovah of the chosen race? Is this too the spontaneous invention of an isolated people, or is it the surviving trace of a long-forgotten worship, when the ancestors of the Chinaman and the Semite worshipped at the same shrine? This is not the place to discuss such a question, but it nevertheless suggests itself, and is worth a more careful investigation than has yet been accorded to it by the enthusiastic champions of *Shang-ti* and *Shên*. We are not writing in ignorance of what has already appeared upon the subject. But we cannot help thinking that a mistaken spirit is at the bottom of a refusal to adopt the only phrase *acknowledged by the Chinese* to convey the idea expressed by our word "Creator" or "Almighty."

In concluding these hasty sketches of the various departments of Chinese folk-lore, the writer cannot but express a hope that each division of the subject will before long receive fuller elucidation from competent pens. Conscious of the superficial character of much that is here written he can only regret that time and opportunity have not allowed him to deal more satisfactorily with the amount of information at command. To those who look upon the folk-lore of a people as affording a key to many curious problems concerning its origin and progress, the foregoing chapters may afford useful hints. Many subjects might be dealt with more advantageously in special volumes than within the brief limits of a single chapter. The writer will however be satisfied if his efforts tend in any way to bridge the existing gulf between the two peoples, by illustrating, even to a limited degree, the Chinese assertion that "Men of the four seas are (after all) brothers."

N. B. DENNY.

## THE MIAOTZU OF KWEICHOU AND YUNNAN FROM CHINESE DESCRIPTIONS.

The accounts of the manners and customs of some of the aboriginal tribes inhabiting the provinces of Kweichou and Yünnan, contained in the present article, were translated and partly re-arranged from three manuscript works purchased at different times in Peking. Two of these seem to come from the same hand but are without any title or mention of the author's name; they treat of the tribes in Kweichou. The third, also anonymous, has for title 麗江府十種彝人圖, or *Plates illustrative of ten aboriginal tribes inhabiting the Prefecture of Li-chiang* (Yünnan). All three consist of a series of water-colour drawings depicting in a characteristic manner over forty savage tribes, each picture being accompanied by descriptive text. They are no doubt the work of educated Chinamen who have travelled in the said provinces and on their return embodied their experiences in a book intended and shewn by its being in M.S. "for private circulation" only.

Since the translation was made I found that in the Report of the North China Branch of the Royal Asiatic Society for December 1869 there was published a similar article from the pen of Dr. Bridgman. I have had an opportunity of examining the sources of his information and found them to be books of a kind identical with those from which my translation has been made, viz., a set of pictures with accompanying manuscript text. The ground of the present article has therefore been occupied before, but the sources of information being mutually independent, the one will only serve to confirm the general truthfulness of the other.

### 1. *Ch'i-chuang* 犵獠 *K'i-chuang* Tribe.

*Distribution.*—Li-po Hsien in the Prefecture of Tu-yün.

*Clothing.*—The women wear skirts of gay-coloured cloth, barely reaching to the knees.

*Burial.*—On a decease, the relations sing dirges; the body is not placed in a coffin but enclosed in boards; no tears are shed, but the children of the deceased watch by the grave for three days.

*Industry.*—The men till the ground; the women pick cotton, spin and weave.

### 2. *Ch'i-lao* 犵佬 *K'i-lao* *Miao-tzŭ*.

*The Name.*—*K'i-lao* is the generic name of several different tribes, of which the men and women for the most part wear cloth sashes round their waists; their skirts are not plaited, but are what is termed "cylindrical" (桶). One tribe, the *Hua Ch'i-lao* 花犵佬 is so called from the embroidered clothes they wear.

*Marriage.*—They contract no marriages with other tribes.

*Burial.*—A coffin is used, but is not buried in the ground, a cave in a cliff is chosen as a



burial-vault; herein is erected a framework of wood raised some feet above the ground; on the posts are placed pine branches, so as to resemble a "sheep fold" (羊樓), and the vault "the family temple."

*Disposition.*—Good natured, but fierce; human life is held in light esteem; should a gang of them be desperate and wish to procure nothing more than a slice of meat or a sip of wine, they will dare death itself to gain their end.

### 3. *Ch'i-tou* 狽兜 *K'i-tou* Tribe.

*Distribution.*—Shih-ping and Huang-p'ing in the Chên-yüan Prefecture. Their houses are built on precipitous slopes, and they use neither hedges nor walls.

*Clothing.*—The men's dress resembles that of the T'u-jên (No. 35); the women wear short jackets, and do up their hair with many-coloured silks. On the breast, sleeves and back they hang strings of shells (海巴), or silk-cocoons strung like pearls.

*Disposition, &c.*—They are very fond of intoxicating liquors. All the year round they carry knives and crossbows with which they hunt deer in the mountains. The Lo (羅) tribes dare not make incursions into the land of the K'i-tous through dread of their poisoned arrows which produce death if blood is drawn.

### 4. *Ch'iu-jên* 狽人 *Ch'iu* Tribe.

*Distribution.*—West of the Lan-tsang River, about 500 *li* from Li-chiang. Their country is a succession of lofty ranges and peaks, with sheer precipices and overhanging crags, where the foot of man seldom treads.

*Customs.*—The boys of the Nu (No. 24) and Ch'iu Tribes (which have many points of resemblance, though of different origin) when one year old have their feet and legs plastered with a resinous gum. The girls are tattooed all over the body and face with devices and streaks of indigo. Their hair is uncared for, and for want of clothes they cover themselves with the skins of beasts.

They hunt wild animals with bows and arrows. Though they have a human form, they are but little removed from the brute creation.

### 5. *Chiu-ku-miao* 九股苗 *The Nine Bands.*

*Distribution.*—Hsing-lung Wei in the Prefecture of Chên-yüan, and K'ai-li Ssü in the Prefecture of Tu-yün.

*History.*—This tribe is of the same stock as the 'Hei Miao (No. 7); after a struggle with the Chinese all were exterminated but nine individuals, from whom the present tribe is descended, hence the name.

Recently this tribe, led by Ying-lung (應龍) and Yü-chi (羽翼), rose in arms at Ming-po Chou\* (明播州). Troops were despatched to the spot, but in spite of the slaughter of many thousands, Yang-ying-lung (楊應龍) and his tribe remained unsubdued. He carried on a guerilla warfare in unfrequented localities, committing depredations and appearing where he was least expected. In the 10th year of Yung-chêng (A.D. 1732) this tribe rose in insurrection, but the revolt was crushed by the military sent from Hu Kuang, Yünnan, the two Kuang and Ssü-ch'uan. Finally they changed their ways, built towns and became peaceable subjects.

*Customs, &c.*—Their food and drink, clothing, marriage and burial customs, and religious ceremonies are similar to those of the Aborigines of Pa-chai T'ing and the Prefecture of Tau-chiang.

*Armour, &c.*—The crown of the head is protected by an iron helmet, which leaves the back of the head exposed. On the shoulders they wear two pieces of hammered iron armour, of considerable weight, which act as a face-guard. Their body armour covers the whole of the back and the chest. In addition they wear iron chain mail, covering the entire body and weighing about

\* Ming-po Chou,—this place is not marked in the 大清壹統輿圖.

30 catties; they have the appearance of being enclosed in a cage. Their legs are cased in iron greaves of great strength. They carry in the left hand a wooden shield, in the right a sharp-edged spear; when hunting they run like the wind. They use guns with heavy leaden bullets, carrying over a hundred paces. They have also large and small cannon ornamented with cow's tails, somewhat as they are in China. Their bows called *P'ien chia* (偏架), are extremely powerful, six or seven *ch'ih* in length and require three men to string them. The arrows are all strengthened with iron.

*Disposition.*—Fierce and thievish.

#### 6. *Chung-chia* 独家 *The Chung Clan.*

*Distribution.*—P'ing-yüeh in the Prefecture of Kuei-yang, and the Prefectures of Tu-yün, Au-shun and Hsing-yi. Their houses are always raised high above the ground.

*Surnames.*—The Surnames in use among them are Liu (柳), Lo (羅), Loong (龍), Mo (莫), Pan (班), and Wên (文).

Generally black (青); round their heads they twist a kerchief. The women wear a coiffure of black (青) cloth, and long skirts having more than twenty-five plaits. Round their waists they gird gay-coloured sashes. None are so poor or slovenly but that they have a suit of black (青) cloth.

*Marriage.*—They have no regular marriage ceremonies. At the beginning of the year they have a dancing festival. They make balls of coloured cloths; any one of the dancers may throw this at the person best liked of the opposite sex. Without further ceremony the two set out on a honeymoon trip without being subjected to any interference.

*The Year.*—Their year has twelve months.  
*Industry.*—Weaving.

*Food.*—They make a *ragoût* (醃) of the bones of cattle, horses, fowls and dogs, mixed with rice gruel and left to season in a tub. The more fetid and sour it becomes,

the more it is esteemed. Among the Chung Chia the conventional form of enquiry after the riches of a family is "For how many generations have these tubs of *ragoût* been stored up?"

*History.*—At the time of the Five Dynasties (A.D. 907-959), when Ma-Yin (馬殷) was Prince of Ch'u (楚), the tribe migrated from Yung-Ying (邕營). There are now three varieties: 1st, the Basket-menders (補籠); 2nd, the K'a-Yü (卡尤); and 3rd, the Black Chung (青狃).

#### 7. *Hei-Miao* 黑苗 *Black Miao-tzu.*

*Distribution.*—Pa-Sai in the Prefecture of Tu-Yün, Ching-chiang and Ku-chou in the Prefecture of Si-ping, and the Prefectures of Tan-chiang and Ch'eu-yüan. Those who live among the mountains are called Shan (山) or Kao-p'ò (高坡) Miao. Those whose dwellings are in the vicinity of streams are known as Cave (洞) Miao (see No. 37). Some are governed by native chiefs and are "Reclaimed;" the others are without rulers and "Unreclaimed."

*Clothing.*—Generally of black (黑) cloth, whence the name of the tribe.

*Disposition.*—Fierce, but their fierceness is tempered with a fear of the laws. In personal appearance they are ill-favoured, and their industry extends no further than is necessary to provide themselves with food and clothing.

#### 8. 'Hua-miao' 花苗 *Embroidery Weaving Miao-tzu.*

*Distribution.*—The Prefectures of Au-shun, Kuei-yang, Ta-t'ing, T'ung-jên and Tsun-yi; also in the Prefectures Chên-yüan and Li-p'ing.

*Surnames.*—The Surnames in common use are Chang (張), Chu (朱), Li (李), Lu (陸), Lung (龍), Ma (麻), Pai (白), Pan (潘), Shih (石), Yang (陽), Yao (姚), and Wu (吳).

*Clothing.*—They make their clothes of

“shoddy,” *i.e.* they unravel the threads of old cloth and weave them anew. Their coats are without lapels. The men of the poorer classes wear a turban of black (靑) cloth. The women make headdresses of the hairs of horses' tails and manes, and when large, these headdresses have the appearance of basket measures (斗籠). They use wooden combs. They make designs on cloth with wax; the cloth is dyed and the wax then removed, leaving the designs apparent. They also wear embroidered sleeves, and thence the name of the tribe.

*Marriage.*—The presents sent to the bride's family by the bridegroom are lavish or scanty in proportion to the good looks of the bride.

*Burial.*—On a decease, oxen are slaughtered and relations invited from far and near. They gamble with wine, sit in a circle and “wake” the corpse with much weeping and lamentation. They do not bury the dead in a coffin, but place the body in a crouching position, the hands in the sleeves and the feet drawn up. In order to select an auspicious spot for burial, an egg is thrown on the ground, and if it remain unbroken, the place is pronounced lucky.

*Illness.*—When ill, they take no medicine, but pray to spirits, offering fowls in sacrifice without stint, however poor the family.

*The Year.*—The year begins in the sixth moon.

*Industry.*—The women are skilled in making clothes of variegated silks.

*Customs.*—The commencement of spring is annually celebrated with dances. Both sexes resort to some unfrequented spot, clad in new dresses, rouged and powdered; the men blow reed horns (蘆笙), while the women shake tinkling bells and circle round with song and dance, jest and jeer. At sunset they make booths of pine-branches in which they pass the night, dispersing at day-break.

Among the ‘Hua-Miao of Tung-jên on the Yin (寅) days of the 5th moon (12th and 24th), husband and wife interchange no con-

versation, and at night do not venture out of doors for fear of tigers. The ‘Hung-Miao (No. 9) have a similar custom.

*Disposition.*—Stupid and quarrelsome, but dreading the laws. In disputes among themselves they fight with spears and crossbows, their wives acting as peace-makers. About their own affairs they busy themselves little, but in concert with the ill-favoured Pai-Miao (No. 27) they at one time formed marauding bands, depending for their subsistence on murder and pillage. Since these proceedings have been put down they have become peaceable subjects and submissive to the laws.

#### 9. ‘Hung-Miao 紅苗 Red Miao-tzu.

*Distribution.*—The Prefecture of Tung-jên.

*Surnames.*—Five in number, *viz.* Lung (龍), Ma (麻), Pai (白), Shih (石), and Wu (吳).

*Burial.*—The deceased is buried in a coffin and an effigy is dressed in his clothes. Before this they beat drums, singing and dancing. The ceremony is called “tuning the drum” (調鼓).

*Industry.*—The women are skilled in making clothes of variegated silks; it is their chief occupation.

*Food.*—They eat beef; the oxen are not killed by cutting the throat but slaughtered by a blow from a mallet. The hair is singed off and the flesh eaten half-cooked, blood and all.

*Customs.*—On the Yin (寅) days of the 5th moon (12th and 24th), husband and wife interchange no conversation and at night do not venture out of doors for fear of spirits (See the ‘Hua-Miao, No. 8).

*Disposition.*—Quarrelsome and thievish; when two men have a dispute, each makes every effort to kill the other. Their wives act as peace-makers; when about to set out on a raid, the richer men produce oxen and wine to attract followers to their side. Any booty obtained is equally divided; of late

years they have become civilized, docile and submissive.

10. *Hsi-ch'üun Ch'i-lao* 錫圈犵佬  
*Pewter-earring K'i-lao.*

*Distribution.*—P'ing-yüan, in the Prefecture of Ta-ting.

*Clothing.*—The men's clothes are irregularly woven from the fibres of a trailing bean (野葛 *Dolichos*; *Williams*). The women wear a black (青) cloth turban and pewter earrings, short jackets and long skirts without plaits.

*Customs.*—To avert misfortune they have recourse to magic spells. One of their sorceresses sets a tiger's head, fantastically decked with silks of every colour and other ornaments, in a basket, and to this they offer worship and sacrifices.

11. *Hsi-fan* 西番 *Western Savages.*

*Distribution.*—Man-t'ou (漫頭),\* Chin-hsing (金形),\* Lo-chiao (落腳),\* &c. bordering on the jurisdiction of the native chief of Yung-ning. Their dwellings are situated among precipices and in caves.

*Clothing.*—Their clothing resembles that of the Pa-chü Tribe (No. 25). The women wear their hair loose and flowing, decked with strings of a white stone (磳磳), pebbles, coral, pearls, &c., so as to hang down to the waist. The wealthier the family, the greater the number of strings. They wear short jackets and long skirts, girt with many-hued sashes.

*Food.*—They breed yaks (犂牛), and depend on hunting for their subsistence.

*Disposition.*—Violent, and addicted to murder and robbery. A vendetta will rage between two families for a dozen years or more without intermission.

12. *Kou-êrh Lung-chia* 狗耳龍家  
*Dog-ear Lung clan.*

*Distribution.*—Kuang-shun and K'ang-

\* These places are not marked in the 大清  
壹統輿圖.

tso Sü in the Prefecture of Hsing-yi. They live in deep thorny jungles.

*Clothing.*—The men wear a turban but no cap. The women plait their hair into braids which are twisted into a spiral coiffure resembling the ears of a dog, whence the name given to this tribe. Their clothes are many hued, made from cloth dyed with herbs of five colours. For ornaments they wear cinnabar. The poorer classes use instead the pearl-like seeds of Coix (苡薏).

*Marriage.*—In spring they choose an unfrequented spot and there set up a pole, called the "Spirit's Pole;" round this men and women dance. It is then that matches are arranged, and the marriage is effected in the same informal way as with the Chung-chia (No. 6). The affair is however, preconcerted, through the instrumentality of a matchmaker, and the girl's family receives cattle and horses in pledge.

*Burial.*—On a decease the relatives make music with mortars and pestles, accompanied by songs and dances. The body is buried on the bank of some solitary stream, and the coffin is without superscription (無識).

*Industry.*—Their principal occupation is fishing; to preserve the fish, they wage war against the otters (獺),\* and water snakes (蝮),\* which infest the streams.

13. *Ku-lin Miao* 谷蘭苗 *Ku-lin*  
*Miao-tze.*

*Distribution.*—Ting-fan, in the Prefecture of Kuei-yang.

*Clothing.*—Men and women wear short skirts and jackets. The head-dress of the latter is of black (青) cloth.

*Industry.*—The women spin, and weave a cloth of peculiarly fine and close web, known as Ku-lin cloth; at the time of the public

\* The word translated "otter" is in the text 獺, but as this is defined to be synonymous with 蝮, the mulberry grub, it is probably a clerical error for 獺. K'ang-hi defines 蝮 to be a water reptile like a snake, which attacks men and preys upon fish.

examinations the men carry it to town for sale.

*Disposition.*—Savage and thievish; they cut and stab on the slightest provocation, and are never without their spears and crossbows. The other aboriginal tribes stand in great awe of them.

14. *Kuo-lo* 裸羅 *The Kuo-lo Tribe.*

*Name.*—The name of this was originally Lu-lu (盧鹿), but has since been corrupted into Kuo-lo.

*Distribution.*—The Prefecture of Ta-ting in Kuei-chow, and more or less in all the Prefectures of Yunnan.

*Appearance.*—These savages are divided into two kinds, the "black" or upper" and the "white" or "lower." They have deep-set eyes, swarthy complexions, white teeth, hooked noses, and a long body. They shave the hair on the upper lip, but allow the whiskers to grow. To their complexion they owe the name of "black savages" (烏蠻), and to their spirit-worship the designation Lo-Kuei (羅鬼).

*Clothing.*—Similar to that of the Li-Su Tribe (No. 17); they do not carry crossbows.

*Industry.*—Agriculture and wood cutting.

*Religion.*—They worship spirits and the dragon, to whom they offer sacrifices in the hopes of obtaining a long life.

*Disposition.*—Peaceful and amenable to control, but destitute of literary culture or ceremonial observances.

*History.*—At the time of the minor Han Dynasty (A. D. 221.) Chu-Ko Liang (諸葛亮), canonised as Wu-Hou (武侯) entered on a campaign against Mêng Huo (孟獲) and was created Prince of Lo-tien (羅甸). He taught the Kuo-lo Tribes the use of fire.

15. *La-ma* 喇嘛 *The Lamas.*

*Distribution.*—The Li-chiang Prefecture. Their chief monastery, called Chieh-to Lin (解脫林) is situated at the foot of the snowy mountains (雪山).

*Clothing.*—They shave the head but wear no cap. Their robes, which are red or yellow, leave the right arm bare.

*Customs.*—By their vows they are bound to abstain from wine, marriage and dishonesty. Their prayers and formulas are in the Sanscrit character, and are recited by the assembled Lamas three times a day, at sunrise, noon, and sunset. Each Lama carries a pendant rosary, carved from human bones and highly valued. The male children of the aboriginal tribes enter the monastery at a very early age to be instructed in the Buddhist doctrines.

*History.*—The doctrines of the Lamas were first propagated from Thibet.

16. *La-mao* 刺毛 *The La-mao Tribe.*

*Distribution.*—The East and West banks of the Lau-tsang River in the Prefecture of Li-chiang. They chiefly affect flat waste country near water.

*Clothing.*—Their clothes are usually white. The men wind a strip of white cloth round their heads, the tradition is that this is a sign of mourning for Wu-Hou (武侯) a general under the Han dynasty (See No. 15). The clothes and head-dress of the women resemble somewhat those of the Mo-hsieh tribe (No. 21).

*Industry.*—Weaving hempen cloth, and agriculture. Their method of tillage differs from that of any other aboriginal tribe.

*Disposition.*—Stupid but inoffensive.

17. *Li-su* 獠獠 *The Li-su Tribe.*

*Distribution.*—The steep summits of lofty mountains or precipitous crags in remote valleys of the Li-chiang Prefecture.

*Clothing.*—Their clothes are made of grass, and their hair worn twisted into a knot.

*Marriage.*—Their marriages are always matches of inclination.

*Food.*—They hunt birds and beasts for food. Their weapons are knives, hanging at the girdle, and crossbows with poisoned arrows. They never lay their arms aside even at night.

*Disposition.*—Thievish, fierce and vindictive, they have constant feuds among themselves, which are sometimes terminated by the mediation of the women of the rival families.

18. *Liu-ê-tzu* 六額子 *The Liu-ê-tzu Tribe.*

*Distribution.*—The Prefecture of Ta-ting. This tribe has two branches, the Black and the White.

*Clothing.*—The men dress their hair to a point. The women wear long jackets and short skirts.

*Burial.*—The body is buried in a coffin. They have the following singular custom: After the lapse of a year or so, the kinsmen of the deceased visit the grave. Having offered sacrifices of cattle and libations of wine, the grave is opened, the bones taken from the coffin and washed till they are white. They are then wrapped in a white cloth and re-buried. This washing is annually performed, sometimes even for seven years. They account for the illness of an adult in any family by supposing that his parent's bones have not been washed quite clean. This ignoble practice has of late been strictly forbidden, and is said to be gradually dropping out of use.

19. *Lo-tien-miao* 羅甸苗 *Miao-tzu of Lo-tien.*

*Distribution.*—Chiefly the Prefecture of T'ung-jên, but they are to be found all over Kwei-chow.

*Clothing.*—Men and women wear short jackets and go bare-foot.

*Disposition.*—Extremely fierce and unsettled. They constantly remove from place to place in order to avoid *corvées* and the payment of dues and taxes. They eat and drink to excess.

20. *Miao-jên* 苗人 *Miao Tribe.*

*Distribution.*—The Prefecture of Ssü-chow.

*Surnames.*—Ts'ên (岑), Ho (賀), Wang (王), &c., &c.

*Clothing.*—The women wear silver pins in their hair, which are connected with their earrings by chains of the same metal. Their clothes are embroidered on collar and sleeves. Both sexes go bare-foot.

*Food.*—They hunt two species of monkey, the yüan (猿)\* and nao (獠)†, and cultivate glutinous (粳) and paddy (稻) rice; when eating they employ their fingers, not knowing the use of spoons.

21. *Mo-hsieh* 麼些 *Mo-hsieh Tribe.*

*Distribution.*—The Prefecture of Li-chiang. They live not far from the city. Their houses are huts built of boards with wattled doors.

*Clothing.*—The men pierce their ears, wearing pendants made of a green stone. Their hair is arranged in a twist under a black (皂) cap. They wear coats with long collars and wide sleeves, fastened either with a red girdle or a green flowered sash. The women wear short jackets, pointed caps and cylindrical skirts, finely plaited and fastened with a gay-coloured embroidered girdle. Over all they wear a sheepskin cloak.

*Marriage.*—The members of the tribe in this Prefecture, Li-chiang, are all surnamed 'Ho (和), but intermarriages are not on this account forbidden.

*Burial.*—On the death of a parent neither coffin nor shell is used, but the body is burned and the bones scattered in a deserted place. A half-burnt piece of wood is brought home and to it sacrifices are offered.

*Religion.*—The prevailing religion is Buddhism, and Lamas are held in great respect. But they have also other ceremonies. On New Year's Day the members of each family burn incense and take a ceremonial bath. Then with incense in their hands, and carrying rice on their backs, they all repair to the building containing their family altar.

\* Gibbon—Williams.

† Entellus—Williams.

The priestess of their rites is respectfully entreated to offer prayers and sacrifices on their behalf. These ceremonies, which last for eleven days, are called the "Days of Sacrifice," and are intended to ensure a happy year. Again, in the 6th and 11th moons, the priestess, at their instance, plants a branch of chestnut as "a perch for the gods to roost on," and offers ancestral sacrifices.

*Food.*—Their land being too cold to grow rice, they live on barley (麥) darnel (稗) and various other grains.

## 22. *Mu-lao* 林佬 *Mu-lao Tribe.*

*Distribution.*—Ch'ien-hsi in the Prefecture of Ta-ting, Kuei-ting in the Prefecture of Kuei-yang, and Ch'ing-p'ing in the Prefecture of Tu-yün.

*Surnames.*—Chin (金), Li (黎), Wang (王), Wên (文), &c.

*Clothing.*—Those inhabiting Ch'ing-ping have adopted Chinese dress. The young men have a reputation as students of literature.

*Sacrifices.*—When offering sacrifices, they use silk flags of five different colours. The terms (節) [or, the end of the year] are celebrated with great rejoicing, songs and dances.

## 23. *Nao-Miao* 獠苗 *Shaggy Miao-tzu.*

*Distribution.*—Lo-hu and Ts'ê-hêng, in the District of Chên-fêng, Prefecture of Hsing-yi; their country is malarious, rain is plentiful, but snow rare. Of late years more snow has fallen than usual.\*

*Clothing.*—In their ordinary clothing and in the habit of shaving the head, they follow the Chinese fashion. They wear short jackets and skirts, and on the head a turban of embroidered black (靛) cloth.

*Industry.*—They are diligent agriculturists and weavers.

\* The Chinese have great faith in snow as a hygienic agent. It is said in Peking that a snow-fall is invariably followed by a decrease in the number of cases of diphtheria, which is very rife in winter.

*Disposition.*—Fierce and intractable, they hold human life in light estimation.

*History.*—In the 5th year of Yung-cheng (A.D. 1727) they migrated from Kuang-hsi to Kuei-chow. They were at one time governed by native chiefs, but have recently submitted to Chinese rule, and are gradually conforming to Chinese ceremonies and laws.

## 24. *Nu-jên* 怒人 *The Nu Tribe.*

*Distribution.*—The tract between the Rivers Nu (怒) and Lan-tsang (瀾滄) in the Prefecture of Li-chiang. Their dwellings are situated on lofty peaks and overhanging ledges of rock. They possess neither horses, oxen, nor other domestic cattle. Their language resembles the chattering (鳴) of birds.

*Clothing.*—Their clothes are made of grass.

*Food.*—Herbs, and animals which they shoot with bows and arrows. They eat meat raw, licking up salt as they swallow it.

*Industry.*—In winter they dig the 'Huang-lien (黃連)\* root out of the ground, and this they barter with the neighbouring tribes for salt, cloth, &c.

## 25. *Pa-chü* 巴苴 *Pa-chü Tribe.*

*Distribution.*—The neighbourhood of mountains and the banks of streams in the Li-chiang Prefecture. Their houses are built of woven thatch, but they never remain long in one locality.

*Clothing.*—Their hair they twist into a knot; their clothes are woven by themselves out of hemp, and they also wear a blanket. The women wear strings of a white stone (砵磧), clam-shells, coral, pebbles, &c., in their hair.

*Food.*—They raise crops of buck wheat, darnel (稗) and vegetables. Their ploughs are of iron and sowing utensils of wood. Abroad and at home they are always armed with crossbows.

\* According to Williams, either a species of *Leontice* (used in cases of opium-poisoning) or of *Justicia* (which produces a tonic called by the French "drogue amère.")

26. *Pa-fan* 八番 *The Eight Tribes of Savages.*

*Distribution.*—Ting-fan in the Prefecture of Kuei-yang.

*Hair.*—The women wear a top-knot on the crown of the head.

*Burial.*—They do not choose a lucky day for burial, but the corpse is carried away quietly at night. This is done, it is said, to spare the relatives the pain of the sight.

*The Year.*—The tenth full moon marks with them the end of the year. They meet together to feast, and beat tom-toms (腰鼓) as a sign of rejoicing.

*Industry.*—All the work is done by the women; the men take their ease. The former are occupied all day tilling the fields, at sunset they return home and weave.

*Food.*—Grain; this they keep stored in mortars hollowed out of wood, and called Ch'ui-t'ong (椎塘). Before each meal they pound the amount of grain required by the family.

27. *Pai-miao* 白苗 *White Miao-tzŭ.*

*Distribution.*—Kuei-ting and Lung-li in the Prefecture of Kuei-yang, and Ch'ien-hsi in the Prefecture of Ta-ting.

*Clothing.*—Generally white, skirts short, not passing the knee. They shave their heads, and like the 'Hua-miao (No. 8) go barefoot, and wear long pins in their hair. Like that tribe, too, they celebrate the return of spring with dances.

*Ancestral Worship.*—They offer sacrifices to their ancestors, the victim being a finely grown bull, the head and shoulders well set. This bull is carefully fattened on grass and corn. In all their villages horned cattle are reared in order to provide victims. On a certain day the bulls are made to fight and the victor is selected as an auspicious offering. A lucky day is chosen, and the bull slaughtered, while the chief sacrificer pours out a libation. For this ceremony the clothes they wear are white, with black button-loops, the skirts ample and finely plaited. After the sacrifice all the relatives

join in loud songs, drinking and general rejoicing.

*Disposition.*—Docile, but somewhat boisterous. Like the Lo-tien Miao (No. 19) they rove about without settled residence; thus after tilling their fields and reaping the produce, they evade the payment of rents and taxes.

28. *P'ei-p'ao* Ch'i-lao 披袍犵狁  
*Long-coat* K'i-lao.

*Distribution.*—P'ing-yŭan in the Prefecture of Ta-ting.

*Clothing.*—The dress of the men is unsightly. The women tie up their hair with black (靑) cord, and wear head coverings of the same colour about a *ch'ih* in height, embroidered with shells (海巴). For upper clothing they wear a long coat, broad and square shaped, reaching down from the neck, shorter in front, and without sleeves. For skirts they use cloth made from sheep's wool, dyed in five colours.

*Disposition.*—Honest and hard working.

*Industry.*—Besides tilling the ground, they cast iron plough-shares, the sale of which provides their chief subsistence.

29. *P'ing-fu* Miao 平伐苗 *Subdued Miao-tzu.*

*Distribution.*—Hsin-t'ien Ying and Kuei-ting in the Prefecture of Kuei-yang, and Ch'ien-hsi in the Prefecture of Ta-ting.

*Clothing.*—The men wear grass jackets and short skirts, the women short jackets and cylindrical (桶) skirts, and in their hair long pins.

*Sacrifice.*—At betrothals, marriages and worship of ancestors, they usually sacrifice swine.

30. *P'o-jên* 棘人 *Bush men.*

*Distribution.*—The camps of native chiefs at Pú-an in the Prefecture of Hsing-yi,\* Kuei-chow; also in Yeh-yü,\* the banks of the Meikong River, and at Chin-chih (金

\* Old name of Tā-li Fu.



齒),\* Lan-chou, Chiu-ho-li (九河里),\* and around the West Salt Wells in the Prefecture of Lichiang, Yünnan.

*Clothing.*—The men wear a turban of black (青) cloth and do not pierce their ears. Both sexes wear felt clothes and have the reputation of being an extremely dirty race, never washing the body. As regards head-dress and dwellings, they resemble the Mo-hsieh Tribe (No. 21.)

*Language.*—The Kuo-lo (No. 14), Chung-chia (No. 6) and Ch'i-lao (No. 2) dialects being mutually unintelligible, those tribes use that of the P'o-jên as a medium of intercourse. This tongue is said to resemble somewhat the southern dialects.

*Religion.*—Buddhism; they use rosaries and chant prayers and spells.

*The Year.*—The 24th day of the 6th moon is the end of their year. They then offer sacrifices to Heaven. From the 1st to the 15th of the moon they eat no cooked food.

*Industry.*—Agriculture and the manufacture of salt by evaporation of brine from the wells.

*Disposition.*—Peaceable and honest.

31. *Shui-ch'i-lao* 水犵狁 *Water K'i-lao.*

*Distribution.*—Yü-ch'ing in the Prefecture of Kuei-yang and Shih-ping in the Prefecture of Chên-yüan.

*Clothing.*—The men's dress resembles that of the Chinese. The women wear clothes of a fine-webbed cloth, very like those of the Yen-miao (沿苗).

*Industry.*—Fishing; even in winter they are enabled by habituation to enter the water pools, hence the name of the tribe.

*Disposition.*—Honest and law-respecting. They are too timid to go to the towns to market.

32. *Sung-chia* 宋家 *The Sung-clan.*

*Distribution.*—The Prefecture of Kuei-yang.

\* These places are not marked in the 大清壹統輿圖.

*Clothing.*—The men wear caps and long skirts; the women dress their hair and wear short jackets.

*Marriage.*—On the day appointed, the bridegroom deposes his best man to receive and bring home the bride. The family of the latter gather together all their kith and kin to oppose her departure. This is to carry out the fiction of "stealing the bride." On the morrow they all meet at the house of the bridegroom's mother where they perform the ceremony of washing their hands in warm water heated for the purpose by the newly-married couple. The festivities last three days.

*Burial.*—On a decease the relatives abstain from flesh and wine and eat only vegetable food, with water for drink. After the lapse of twenty-one days the body is enclosed in its coffin, on which an epitaph (識) is inscribed, and buried in a tumulus (馬鬣).

*Industry.*—Both sexes weave, and till the ground.

*Disposition.*—They reverence ceremonies and the laws, are diligent students of literature and compete for degrees.

The ancestors of the Sung-chia came from the Middle Kingdom (中國) at the epoch of the Ch'un Ch'iu (春秋) B.C. 722. Sung was then invaded and conquered by the Prince of Ch'u (楚), and the inhabitants driven southwards, where in process of time they degenerated into savages. Though they have now lost most of their civilisation, they are still well versed in Chinese literary studies.

33. *Ta-ya Ch'i-lao* 打牙犵狁 *Tooth breaking K'i-lao.*

*Distribution.*—P'ing-yüeh in the Prefecture of Kuei-yang, and Ch'ien-hsi in the Prefecture of Ta-ting.

*Clothing.*—The women wear long cylindrical (桶) skirts woven from black sheep's wool.

*Marriage.*—On the eve of marriage the bride has two front teeth knocked out for

fear she should do some injury to her husband's family. Hence the tribe is called "Teeth-punchers" (鑿齒之民). The bride's hair is cut short in front and left flowing behind.

*Disposition.*—Fierce and quarrelsome.

34. *Ts'ai Chia* 蔡家 *The Ts'ai Clan.*

*Distribution.*—Kuei-chu and Hsiu-wên in the Prefecture of Kuei-yang; Ch'ing-p'ing in the Prefecture of Tu-yün; Ch'ing-chên in the Prefecture of An-shun; Wei-ning and P'ing-yüan in the Prefecture of Ta-ting.

*Clothing.*—The men's clothes are of felt, the women dress their hair with black (青) cloth into a coiffure about a *chih* high, having the appearance of a cow's horn, and frequently use long pins. Their jackets are short and skirts long.

At weddings they play on the *Shêng* (笙), dancing and posturing. This they call "performing the rites" (做憂). During life, husband and wife, though living in the same house, never speak to one another; should the husband die the wife is buried alive with him, unless, as frequently happens, she be forcibly rescued by her own family.

*Burial.*—On a decease, they eat no meat nor rice, but drink a thin gruel made of darnel (稗). They observe the ancient rites of slaughtering cattle and horses.

*History.*—There is an ancient tradition that the ancestors of this clan were driven from their homes into Kuei-chow by the Prince of Ch'u (楚).

35. *T'u-jen* 土人 *Aborigines.*

*Distribution.*—P'ing-yüan in the Prefecture of Kuei-yang, and Ch'ing-shun in the Prefecture of An-shun.

*Marriage.*—They observe in their marriages the same rites as the Chinese.

*Feasts.*—At the new year they put on gala-attire, beat gongs and drums and vie in singing hymns to the gods. They finish up with feasting and drinking.

*Industry.*—The men are traders; the

women till the soil, singing sweetly together while at work.

*Disposition.*—A branch of this tribe inhabiting Ch'ung-shui in the Prefecture of Chên-yüan, were at one time noted for their quarrelsome character. They have now become peaceable.

36. *Tuan-chün Miao* 短裙苗 *Short-skirted Miao-tzu.*

*Distribution.*—Pa-chai, in the Prefecture of Tu-yün and Ko-chang, in the Prefecture of Ssü-chou.

*Clothing.*—The men wear the same as the 'Hei Miao (No. 7). The women wear a coat of variegated cloth reaching down to the ankles.

*Industry.*—Fishing.

*Disposition.*—Unlike the majority of the Miao-tsü, they are an extremely gentle race.

37. *Tung Miao* 洞苗 *Cave Miao-tzu.*

*Distribution.*—Wei-ning in the Prefecture of Ta-ting. They live in caves, whence the name of the tribe.

*Marriage.*—Their marriages are always matches of inclination.

*Industry.*—They till the fields with mattocks and ploughs, but having no cattle or beasts of burden, they have to drag the plough themselves.

*Disposition.*—Extremely active, but fierce and violent. However since their subjection, they have become peaceable and well-conducted, and stand in awe of Chinese rulers.

38. *Yang-huang* 獠犛 *The Sun-Sown Tribe.*

*Name.*—The name of this tribe was at first written 陽荒, from the expression 陽荒播之民 "Sprung from seed sown by the sun in the wilderness."

*Distribution.*—Yü-ch'ing and Lung-li in the Prefecture of Kuei-yang, Shih-ping in the Prefecture of Chên-yüan, Lung-ch'üan in the Prefecture of Shih-ch'ien, and the Prefectures of Li-p'ing and Tu-yün. A very numerous tribe. Their partition walls

are constructed of furze (荆) instead of mud, and their gates have no bars.

*Clothing and Customs.*—Their clothes, ornaments, marriage and burial customs are similar to those of the Chinese. At marriages they interchange presents of dogs.

*Surnames.*—The surnames in use are Chang (張), Lung (龍), Ou (歐), Shih (石), and Yang (楊).

*Industry.*—The men cultivate as much land as will provide for the sustenance of the household, while the women supply the outward wants of the body by weaving. In their leisure they polish their weapons, gather young bamboo-sprouts and take fish and game. Of late Chinese civilisation has been gradually penetrating their haunts.

#### 39. Yang-pao 陽保 Yang-pao Tribe.

*Distribution.*—Originally Po-chou (播州);\* the majority of their descendants live in the Prefecture of Tsun-yi, and at Sung-ch'ian in the Prefecture of Shih-ch'ien.

*Customs.*—Their marriage, burial and sacrificial customs are similar to those of the Chinese.

*Disposition.*—Fierce and crafty. It is impossible to enforce the laws in their country, for they resist authority with arms in their hands.

#### 40. Yang-tung Lo-han Miao 陽洞羅漢苗 Yang-tung Miao-tzu.

*Distribution.*—The Li-p'ing Prefecture.

*Clothing.*—The hair is loosely done up with long pins, and drawn off the temples with a wooden comb. The richer families use chains and ear-rings of gold. Jackets short, girt with a pair of sashes, knotted behind, ornamented on the breast with strips of embroidery, formed into a square, and silver plates. Trousers (視) long, and skirts short, or else long skirts and no drawers (袴), the side slits of the skirts being covered by long strips of embroidered cloth

\* This place is not marked in the 大清壹統輿圖.

falling to the feet, and known as "Coat-tails" (衣尾). Their hair has to be frequently washed as it soon becomes dirty.

They prefer allying themselves with an outside family, and as a general rule, the more distant the connection the better.

*Industry.*—The women rear silk-worms and weave.

*Disposition.*—Part of this tribe is considered "un-reclaimed." These are turbulent, and use their weapons, knives and crossbows, on the slightest provocation.

#### 41. Yao-jên 瑶人 "Satyrs."

*Distribution.*—Kuei-ting in the Prefecture of Kuei-yang, and Ch'ing-p'ing and Tu-shan in the Prefecture of Tu-yün. They keep to no one spot, but roam over the country, preferring the neighbourhood of streams. They conduct water into their houses through bark-pipes, thus avoiding the trouble of going out to draw it.

*Books.*—Many families possess heirlooms in the shape of books which they call "specimen volumes" (榜簿). The contents, which are written in the seal character and of which they cannot understand a word, are regarded with reverential awe as being something divine and recondite.

*Industry.*—Chiefly agriculture; when the crops are housed, they collect simples in the mountains. These they sell to the drug-shops at Pa-chai.

*Disposition.*—They are said to be courteous, and honest to a rare degree. Articles left lying apparently ownerless, will be appropriated by no one.

*History.*—Originally living in Kuang-hsi, it is only of late years that this tribe has migrated to Kuei-chow.

#### 42. Yao Miao 天苗 Chan Yao Miao-tzu.

*Distribution.*—P'ing-yüeh in the Prefecture of Kuei-yang, and Huang-p'ing in the Prefecture of Ch'ên-yuan. They build houses of bamboo, and also construct wooden bridges.

*Clothing.*—Generally black (青). Both sexes button their jackets under the left

arm. They wear short skirts, and cloaks made of twigs and leaves.

*Surname.*—Yao (夭) and Chi (姬). The former is that borne by the majority and gives the name to the tribe. There is a tradition that those surnamed Chi immigrated after the Chou Dynasty (B.C. 1122–255).

*Marriage.*—Girls are married at the age of 15 or 16.

*Burial.*—Those in unfrequented parts when they die are not interred, but the corpse is scoured among the branches of a tree by ropes made of creeping plants.

*Ancestral Worship.*—In offering sacrifices

to their ancestors, the head of the family is the first to pour libations, pray and sing eulogies of the dead.

*The Year.*—The year ends with the 11th moon.

*Industry.*—The women spin and weave, and are expert dyers.

*Disposition.*—Gentle and docile; no lovers of fighting; frugal and pains-taking and though poor, strictly honest. There are even some who study and aspire to literary degrees. These students belong for the most part to Mêng-lan T'ü in the Prefecture of Kuei-yang.

G. M. H. PLAYFAIR.

GEOGRAPHICAL INDEX.

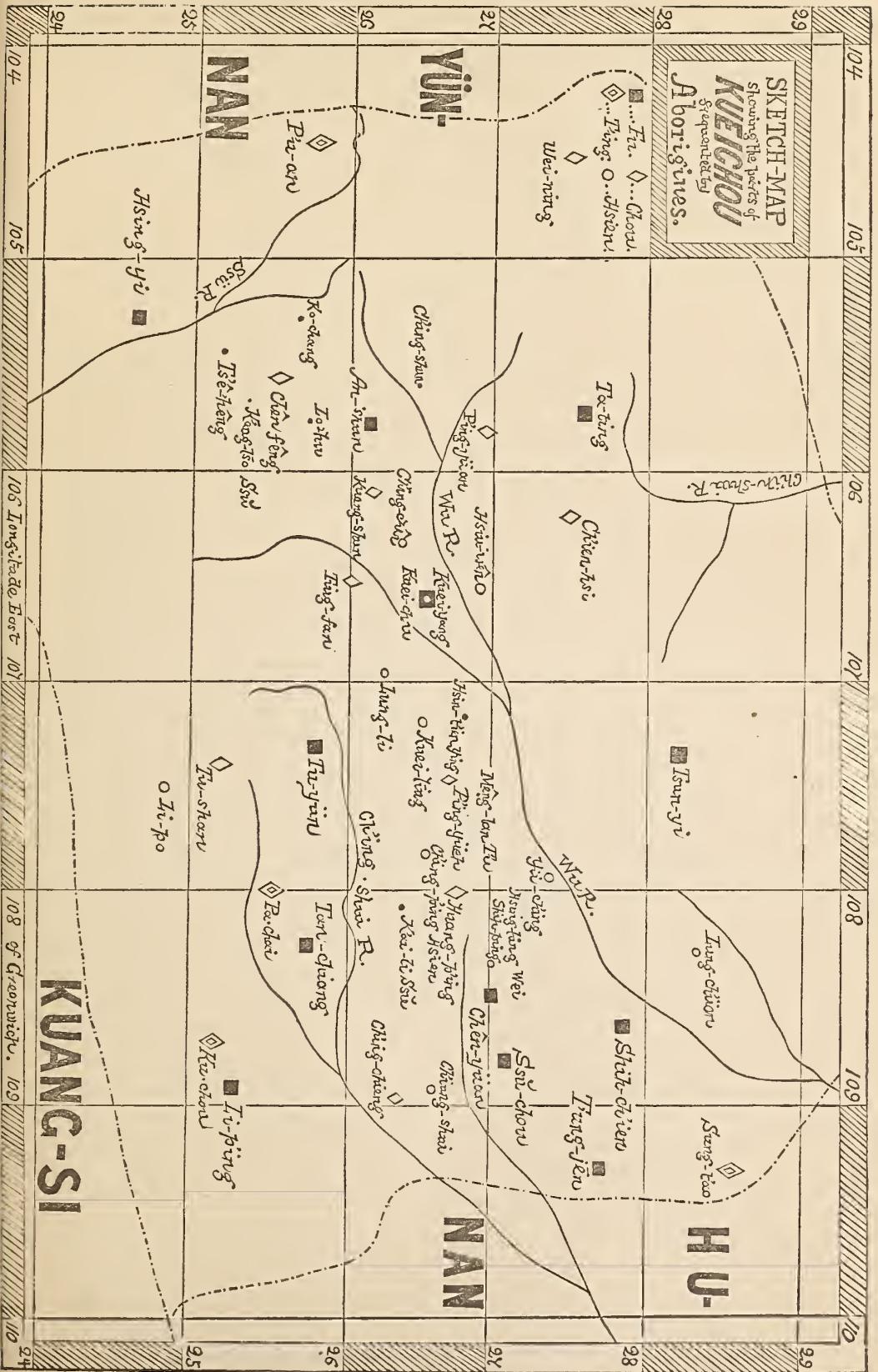
Prefecture.	English.	Chinese.	Province.	Approximate	
				Latitude.	Longitude.
—	<i>An-shun Fu</i>	安順府	Kuei-chou	26	105
Li-p'ing	Ch'ing-chiang Chou	清江州	"	26	108
Tu-yün	Ch'ing-p'ing Hsien	清平縣	"	26	107
An-shun	Ch'ing-chên Hsien	清鎮縣	"	26	106
—	<i>Chên-yüan Fu</i>	鎮遠府	"	27	108
Hsing-yi	Chên-fêng Chou	貞豐州	"	25	105
An-shun	Ch'ing-shun	慶順	"	26	105
Ta-ting	Ch'ien-hsi Chou	黔西州	"	27	106
Chên-yüan	Ch'ung-shui Hsien	功水縣	"	26	108
Chên-yüan	Hsing-lung Wei	興隆衛	"	27	108
—	<i>Hsing-yi Fu</i>	興義府	"	24	105
Chên-yüan	'Huang-p'ing Chou	黃平州	"	26	108
Kuei-yang	Hsin-t'ien Ying	新添營	"	26	107
Kuei-yang	Hsiu-wên Hsien	修文縣	"	26	106
Li-chiang	Hsi Yen-ching	西鹽井	Yün-nan	27	100
Tu-yün	K'ai-li Ssü	凱里司	Kuei-chou	26	108
Li-p'ing	Ku-chou T'ing	古州廳	"	25	108
—	<i>Kuei-yang Fu</i>	貴陽府	"	26	106
Kuei-yang	Kuei-chu Hsien	貴筑縣	"	26	106
Kuei-yang	Kuei-ting Hsien	貴定縣	"	26	107
Tu-yün	Ko-chang	葛昌	"	25	105

## GEOGRAPHICAL INDEX.—(Continued.)

Prefecture.	English.	Chinese.	Province.	Approximate.	
				Latitude.	Longitude.
Kuei-yang	Kuang-shun Chou	廣順州	”	26	106
Hsing-yi	K'ang-tso Ssü	康佐司	”	25	105
—	<i>Li-p'ing Fu</i>	黎平府	”	25	108
Hsing-yi	Lo-hu	羅斛	”	25	105
Kuei-yang	Lung-li Hsien	龍里縣	”	26	106
Shih-ch'ien	Lung-ch'üan Hsien	龍泉縣	”	28	108
Tu-yün	Li-po Hsien	荔波縣	”	24	107
—	<i>Li-chiang Fu</i>	麗江府	Yün-nan	27	100
Li-chiang	Lan-chou T'u-ssü	蘭州土司	”	27	99
Kuei-yang	Mêng-lan T'u	蒙爛土	Kuei-chou	26	107
Tu-yün	Pa-chai T'ing	八寨廳	”	25	108
Hsing-yi	P'u-an T'ing	普安廳	”	25	104
Kuei-yang	P'ing-yüeh Chou	平越州	”	26	107
Ta-ting	P'ing-yüan Chou	平遠州	”	26	105
—	Sung-t'ao T'ing	松桃廳	”	28	109
—	<i>Ssü-chou Fu</i>	思州府	”	27	108
Chên-yüan	Shih-ping Hsien	施秉縣	”	27	108
—	<i>Shih-chien Fu</i>	石阡府	”	27	108
—	<i>Tan-ching Fu</i>	丹江府	”	25	108
—	<i>Ta-li Fu</i>	大理府	Yün-nan	25	100
—	<i>Ta-ting Fu</i>	大定府	Kuei-chou	27	105
—	<i>Tsun-yi Fu</i>	遵義府	”	28	107
—	<i>Tung-jên Fu</i>	銅仁府	”	27	109
Kuei-yang	Ting-fan Chou	定番州	”	26	106
Hsing-yi	Ts'é-'hêng	册亨	”	25	105
—	<i>Tu-yün Fu</i>	都勻府	”	25	107
Tu-yün	Tu-shan Chou	獨山州	”	25	107
Ta-ting	Wei-ning Chou	威寧州	”	27	104
Li-chiang	West Salt Wells	西鹽井	Yün-nan	27	100
Kuei-yang	Yü-ch'ing Hsien	餘慶縣	Kuei-chou	27	107
Li-chiang	Yung-ning T'u Fu	永寧土府	Yün-nan	28	101
Li-chiang	Yung-pei Chou	永北州	”	26	101
—	<i>Yeh-yü [Ta-li Fu]</i>	檄榆	”	25	100

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<i>English.</i>	<i>Chinese.</i>	<i>No.</i>	<i>English.</i>	<i>Chinese.</i>	<i>No.</i>
Ch'í-chnang	犵獐	1	Mu-lao	沐佬	22
Ch'í-lao	犵佬	2	Mao Miao	獯苗	23
Ch'í-tou	犵兜	3	Nu-jên	怒人	24
Ch'iu-jên	球人	5	Pa-chü	巴苴	35
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**SKETCH-MAP**  
 Showing the borders of  
**KWEICHOW**  
 separated by  
 Aborigines.

••••• Tu. ◊... Chou.  
 ◊... Ting. ◊... Shien.

Wei-ring

Ta-ting

Chien-tsi

Chin-shui R.

Tsun-yü

Tung-chün

Sung-tiao

**HU-**

Wu R.

Yü-ching  
 Huang-tang Wei  
 Shih-shing

Shu-chüan

Ting-jên

Sun-chou

**NAN**

**YÜN-**

Ching-shan

Ping-jie-an

Hsai-wên

Wu R.

Ming-tan Tu

Yü-ching  
 Huang-tang Wei  
 Shih-shing

Chên-yüan

Chang-shai

Ching-chang

**NAN**

An-shun

Ching-shan

Kwei-chang

Kwei-chiu

Yung-tu

Ching-shai R.

Ching-chang

Ching-chang

**NAN**

Ko-chang

Zo-kü

Chên-feng

Kang-tso

Sun

Tung-kau

Tan-chang

Ching-chang

Ching-chang

**NAN**

Tse-sheng

Kang-tso

Sun

Tung-kau

Tu-shan

Ching-chang

Ching-chang

Ching-chang

**NAN**

Pu R.

Ko-chang

Zo-kü

Chên-feng

Kang-tso

Sun

Tan-chang

Ching-chang

Ching-chang

**NAN**

Hsing-yü

Pu R.

Ko-chang

Zo-kü

Chên-feng

Kang-tso

Sun

Tan-chang

Ching-chang

Ching-chang

**NAN**

Tu-shan

Ching-chang

Ching-chang

Ching-chang

**NAN**

**KUANG-SI**

**KUANG-SI**

94 95 96 97 98 99 100  
 104 105 106 107 108 109 110  
 105 Tongshidao East 107  
 94 of Greenwich. 109





## CHINESE INTERCOURSE WITH THE COUNTRIES OF CENTRAL AND WESTERN ASIA IN THE FIFTEENTH CENTURY.

### PART I.

*Accounts of Foreign Countries and especially those of Central and Western Asia, drawn  
from the Ming-shi and the Ta Ming yi-t'ung-chi.*

(Continued from page 40.)

The cccxxxiii. and last chapter of the *Ming-shi* treats of *Bishbalik* (Ilibalik, Jetes), *Kashgar*, *Khotan*, *Sairam*, *Yanguikand*, *Tashkand*, *Shahruckia*, *Andecan*, *Samar-kand*, *Bukhara*, *Khorassan* (?), *Kash*, *Ter-med*, *Andkud*, *Badakhshan*, *Herat*, *Kerman*, *Isfahan*, *Shiraz*, *Tauris*, *Egypt*, *Arabia*, *Medina*, *Rum* (Ottoman empire), and besides this describes a number of other places and countries of Central and Western Asia, the identification of which presents some difficulties.

**别失八里** *Bie-shi-ba-li* (*Bishbalik*).\*  
*Bie-shi-ba-li* is a great empire in the *Si-yü*. It borders to the south on *Yü-t'ien*

\* There can be no doubt, that by *Bie-shi-ba-li* (the name of the empire was subsequently changed into *I-li-ba-li*) the Chinese in the 15th and 16th centuries understood the eastern part of the so-called "Middle Empire" assigned originally to Chinghiz Khan's second son Chagatar. As can be proved by comparative investigations *Bie-shi-ba-li* of the Ming history is the same as the empire of the *Jetes* (*Getes*) of the Mohammedan chroniclers treating of the same period. It was known in the west also under the name of *Mogolistan* (not to be confounded with the true Mongolia to the eastward). Timur, in his Autobiography (Stewart's Transl.,

(Khotan, see further on), to the north on the *Wa-la* (Oirats, see above), to the west

p. 46, 73), terms this empire *Desht Jitteh* (*desht* means desert, steppes) and considers the *Jitteh* his countrymen. Thus they were the followers of the descendants of Chinghiz Khan. As can be concluded from the Mohammedan records, the empire of the *Jetes* embraced, in the days of Timur, the present Dsungaria and the greater part of Turkestan. I am not prepared to give any satisfactory explanation of the origin of the names *Jetes*, *Jitteh* or *Getes* as some orientalists write it. It is certain that it was unknown to the Persian authors before Timur's time, and therefore the view of Deguignes, Ritter and others, who identify the *Jetes* with the *Yüe-ti* (a nation mentioned in the Chinese annals before our era) and the *Getae* of the classical authors, can be founded only on similarity of sounds. Professor Vambéry (*Geschichte Bokhara's and Transoxaniens*, I. 180) states with respect to the etymology of the name *Jetes*, that *chet* in Turkish means border and that even now-a-days in Central Asia the *Buruts* are called *Chete Mogul*. However I may observe, that the *Buruts* are not Mongols but Kirghizes, who in the 17th century only appeared in western Turkestan. Their original abodes were on the upper Yenissei.

In order to corroborate the Chinese statements regarding *Bie-shi-ba-li*, I may put here together what I have been able to gather from different sources with respect to the history of the *Jetes* from the 14th to the 17th centuries. My information is derived from Timur's Autobiography (Stewart's Transl.), Sherif-eddin's History of Timur (Petis de la Croix's Transl., De-

on *Sa-ma-r-han* (Samarkand, see further on), and to the east it is contiguous to *Huo-*

*guignes'* hist. d. Hnns) and from Col. Yule's able dissertation on this subject in his *Cathay*, etc. p. 522. Yule draws from Khondemir, Abulghazi, etc.

In the second half of the 14th century we find the Middle Empire divided into an eastern part (Turkestan, Dsnugaria) and a western (Transoxiana or Mavaralnahar). Kazan seems to have been the last prince of the main branch of Chagatai ruling over the undivided Middle Empire, 1333-46. After he had been slain Transoxiana had its proper Khans, who however were entirely in the hands of the amyrns, until the great Timur set himself upon the throne of Mavaralnahar (see below, Note † page 121.) We learn from Abulghazi that (it seems under the reign of Kazan) the people of Kashgar and Yarkand, the inhabitants of the Alatagh (i.e. the present Ili) and the Ujigurs elected as their Khan *Imil Khodja* (Col. Yule thinks that *Imil Khodja* is identical with *Isanbuga Khan*, son of Dua. Indeed, as I shall show further on, some support for this view is found in the Chinese records.)

*Imil Khodja* was succeeded in 1347 by his son Tughlak Timur. Thus a new eastern branch of the Chagatai dynasty was established. In 1360 and again in 1361-62 Tughlak Timur invaded and subdued Mavaralnahar, which was in a state of anarchy. On the second occasion he left his son Elias Khoja as his representative at Samarkand. But in 1363-64, about the time of the death of Tughlak Timur, the amyrns Hnsain and Timur (see Note † page 121) revolted and expelled Elias, who escaped to his paternal dominions. Some time afterwards his life was taken by Kamar-eddin Dughlak, of a powerful family, which about this time became hereditary rulers of Kashgar. Yule states, that Kamar-eddin then usurped the Khanate of the Jetes and put to death all the other children of Tughlak Timur with the exception of Khizr Khodja, who was rescued. However it does not appear from the history of Timur, that Kamar-eddin had ever been Khan of the Jetes. Timur, in his *Autobiography* (l.c. 148), sub-anno 1373, calls him "the slave and commander-in-chief of the Khan of the Jetes."

Timur was engaged in war with his eastern neighbours, the Jetes, during almost the whole time of his reign. In 1371 Timur himself directed his host against this people. In 1375 again he attacked Kamar-eddin, invaded the country of Kashgar, the country situated on the river Ili, advanced as far as *Uch ferman* (Uch Turphan). Kamar-eddin fled. Timur captured his daughter Dilcad Aga, and subsequently took her as his wife.

In 1376 Timur sent his generals against Kamar-eddin, who was defeated in the country of *Karatu* (perhaps *Karatau*, which is still the name of a mountain chain east of the Sihon). In the same year Timur in person set out for a campaign against Kamar-eddin. Timur's generals vanquished him at Bugam Asigheul, and Timur pursued him as far as *Kuchkar* (*Kuchar*). At a date, which is uncertain, but probably about

*chou* (Karakhodja, see above).\* It is distant (probably the ordo of the Khan is meant)

\* I should rather think, that Bishbalik was contiguous to the east with Turphan. But perhaps these Chinese accounts of the frontiers of this empire refer to a time previous to the rise of the Turphan power.

1383, the above-mentioned Khizr Khodja (or *Keser Khodja Aglen*), son of Tughlak Timur, mounted the throne of Mogolistan, and he was its sovereign when Timur made his crushing campaign against the people of that country in 1389. The conqueror started from Alknshnn, in the country of Kipchak, and proceeded eastward to the river Irtysh, making a great number of prisoners, then crossed the desert and arrived at the *Serai urdam* (Serai ordo) the palace of the Khan of the Jetes, situated at Aimal Gudju, the royal residence of Mogolistan (with respect to this place, which I suppose was somewhere in the valley of the Emil river, see my *Notices of Mediæv. Geogr.*, etc. page 148, and note 277). Timur sent out his corps in different directions, designating Yulduz as rallying point. Timur's son Omar Sheikh crossed the mountain Knbshin and advanced as far as Aramt (a place mentioned in the itinerary of Goes between Turphan and Kamul. Yule, l.c. 578.) Djihan Shah and Sheikh Ali went to Kara-art and Shur-oglnk, and Othman Albas ravaged the countries of Snglizgan, Sngulgan Ligh, Gheveyat. Khodaidad Hussaini and Mubasher advanced as far as Bikut. All these generals were victorious; Timur himself in following the bank of the river Irtysh defeated also the Jetes in several engagements. Other generals by order of Timur arrived from the country of Kipchak and after having crossed the mountain Urdaban and the river Ili, ravaged Satgheul (Sutkn is the Kirghiz name of lake Sairam), Chi-che-lik and Balaikan. When they had passed the city of Molzudu they fell in with Khizr Khodja, who was at the head of a great host. After having fought for two days the two armies made an arrangement according to which Timur's generals retired to Yulduz. When Timur, who at that time was at Keitu (perhaps the river Kaitu, formed by the two Yuldyz rivers) had heard of this battle he passed immediately through the defile of Konghez and repaired to Yulduz. After having selected the most valiant soldiers of his army he set out in the pursuit of Khizr Khodja, crossed the river Ulakiannr and the great desert, and proceeded to Karabulak and Tebertash. At Knshnkai he met finally the army of the Jetes, who however did not hold out. Thus Khizr Khodja was driven out of his dominions. Timur in pursuing him passed the mountain Nairiu-keutel, proceeded to Karatash and advanced as far as Kulan-keutel, a mountain which is said to be situated at the extremity of Mogolistan towards Katal. Timur then returned to Kuchuk-Yulduz (little Yulduz), passing by Jalish, Kadjir and over the mountain Bilagir. Here he found all his victorious troops assembled. The country

from *Kia-yü-kuan* in the south-east 3,700 li. It is believed that *Bie-shi-ba-li* occu-

of Yulduz is rich in springs, meadows and has excellent pastures.

[It is impossible to venture any identification of the places mentioned in the above itineraries, for the tracts to which they refer are completely unknown to us. We can only ascertain the position of Yulduz. Our maps of Asia mark to the north-west of Kharashar a mountain and two rivers of this name, viz. *Dsun Yulduz* and *Ulugh Yulduz* (great Yulduz), which unite to form the *Kai-tu* river.]

Timur sent his son Omar Sheikh back to Andekan. The latter passed through Koluga (Iron-gate), where he defeated a detachment of the Jetes. Then he proceeded through Kusan, Ucheferman (Uch Turphan) to Kashgar. Timur left Knehnk-Yulduz and went to Ulugh-Yulduz, whence he moved out to return home. He reached Samarkand in 22 days, whilst caravans take generally two months for the same way. Subsequently Timur married a daughter of Khizr Khodja.

At that time Kamar-eddin was still alive. In 1390 Timur sent out a host against him. This army went by Tashkand, lake Issiokul, Ghenk-topa, the mountain Ardjatu to Almaliq. The troops swam over the river Ili and advanced as far as the river Irtysh. Kamar-eddin had fled to Tulas. After having crossed the Irtysh on rafts Timur's soldiers burnt with their arms made red-hot inscriptions on the pine trees commemorative of their exploits.

Sherif-eddin reports that in 1399, when Timur was in Karabagh (between the rivers Kur and Araxes) he received the news that Khizr Khodja Aglen had paid his tribute to the angel Israel and that after his death his four sons Shama Djehan, Mohammed Aglen, Shir Ali and Shah Djehan, disputed for the succession. Mirza Eskender, son of Omar Sheikh (second son of Timur) profiting by these favorable circumstances had moved out from Andekan at the head of his troops, entered into Mogolistan and defeated the Jetes. Mirza Eskender then was only 15 years old. He proceeded first to Kashgar and then plundered the city of Yarkand. Advancing further on, the victorious army captured Sarek Kamish, Kelapin, Alighenl, Yar Kurgan, Char-tak, Keyuk Bagh. They arrived finally at the province of Audje and proceeded to Aksu, which was a very strong place protected by three forts communicating with each other. After a siege of 40 days Aksu surrendered. They met some rich merchants from Katali in the city.

[With respect to the above-mentioned places I may observe that in Capt. Trotter's "Mission to Yarkand and Kashgar, 1873-74," p. 143, 144, we find in the itinerary from Yarkand to Aksu names of places as *Alaigur*, *Charvak*, *Sai Arik Langur*, *Kumush*, which have some resemblance with those enumerated by Sherif-eddin.]

Mirza Eskender sent also some divisions to the cities of *Bai* and *Kusan*. *Bai* is a cool place fit for a summer residence, whilst in *Kusan* it is hot, and the place is more convenient for a stay in winter.

pies the same tracts as 焉耆 *Yen-k'i* and 龜茲 *Kui-tze* in ancient times.\* In the

\* *Yen k'i* and *Kui tze*, two ancient kingdoms in Central Asia, mentioned first in the history of the *Han* before our era. Modern Chinese Geographers use to identify them with present *Kharashar* and *Kucha*.

[In the *Si-yü-wen-kien-lu*, a modern Chinese description of Turkestan, the city of 拜 *Bai*, situated between Aksu and Kuchar, is also noticed as a cool place. The name *Kusan* appears also in the relation of the campaign of 1389, see above.]

The two cities were plundered, and the wife of the Emir Keser Shah by name Hadji Melek Aga and his daughter Isan Melek and other ladies fell into the hands of Mirza Eskender. Hence he went to plunder the city of *Tarem* (our maps mark only a river of this name in eastern Turkestan. It empties itself into the Lopnor). After this Mirza Eskender proceeded to Khotan and after having subdued the whole province he returned to Kashgar, where he passed the winter. In spring of 1400 he set out for Samarkand.

According to Col. Yule's sources Khizr Khodja was succeeded by his son Mahomed Khan and he by his grandson Wais or Awis Khan. Some authors mention a Shir Mahomed between Mahomed and Wais. The latter is noticed apparently as the reigning chief, and at war with Shir Mahomed Oghlan, in the narrative of Shah Ruck's embassy to China. Wais, who throughout his reign was engaged in constant and unsuccessful wars with the *Kalmaks*, his eastern neighbours (evidently the *Wala* of the Ming history, the *Oirats* are meant), at his death left two sons, Isanbuga and Yunus, each of whom was backed by a party in claiming the succession. Those who favoured Yunus took him to Mirza Ulugh Beg, the grandson of Timur, then governing at Samarkand, to seek his support; but he refused this, and sent Yunus off into Western Persia, where he remained in exile for 18 years. When Abu Said of the house of Timur (1451-68) had established himself at Samarkand Isanbuga Khan invaded Fergana. Abu Said in retaliation sent for the exiled Yunus, conferred on him the Khanate of Mogolistan and dispatched him with an army into that country, where he succeeded in establishing himself. Yule concludes that Yunus Khan did not mount the throne till 1468. During his reign a numerous army of *Kalmaks* entered his territory. Yunus, in attempting to resist them, was completely defeated, with the loss of most of his amirs and fled with the remains of his army to the Sihon. Here he seems to have established the relics of his authority at Tashkand and at the same place his son and successor Mahmud, called by the Mongols *Janikah* (Yule), was crowned. It would appear, that Yunus left behind another son, Ahmed, in Mogolistan, where he maintained himself for a time. Eventually both these brothers fell into the hands of Mahomed Khan Shaibani, the founder of the Uzbek power in Transoxiana, and Mahomed was in the end put to death by that chief. Col. Yule

days of the Mongol Emperor *Shi-tsu* (Kublai Khan) at Bie-shi-ba-li was a *Süan-wei-sze* (see Note \* page 40, b.); subsequently it became a *Yüan-shuai-fu* (head-quarters of a Mongol corps).\*

Under the reign of *Hung-wu* (1368-99), when the Chinese general *Lan-yü* on his expedition to the 沙漠 *Sha-mo* (Mongolian

\* On Bishbalik in the days of the Mongols see my Notices of Mediæv. Geogr., etc., p. 138 seq.

presumes that the line of Khans of the Jetes survived no longer as such, and that the Kalmaks about this time took possession of the country north of the T'ien-shan. He may be right in his supposition. The history of Ilibali (Jetes) in the Ming-shi concludes, as we shall see, in the second half of the 15th century. A son of Ahmed however succeeded in founding a dynasty in Kashgar, which maintained itself on the throne for more than a century and a half.

The *Si-yü-t'ung-wen-chi*, a work already quoted (see article Wa la) in Chap. xi, gives a curious pedigree of the house of Chagatai, drawn in the last century from Mohammedan sources in eastern Turkestan. The names of the rulers therein after Chagatai during the Mongol period do not agree with the names of the main branch of the Middle Empire as given by the Persian historians, however the names further down are easily recognised as those of the rulers of the Jetes. It is strange also that in this table we meet the name of Kaidu instead of Dua. It seems the pedigree, which shows no dates has been traced down to the 18th century, and refers finally to the Khans of Kashgar. The names are given in characters of five languages, also in Persian. I transliterate the Chinese Characters.

1. *Ts'ing gi sze han* (Chinghiz Khan.)
2. *Ch'a han t'ai Ma ma k'i* (Chagatai.)
3. *Ha la bai Su bi la k'o.*
4. *Da wa ts'i.*
5. *Ba r dang.*
6. *Ba t'u r bo han.*
7. *T'u mo no.*
8. *A gu sze.*
9. *Hai du* (Kaidu.)
10. *Sa mu bu wa.*
11. *T'e mu r T'u hu lu k'o* (Tughluk Timur.)
12. *K'o dse r ho djo* (Khizr Khodja.)
13. *Si la li* (Shir Ali.)
14. *Si la Ma ho mu de* (Shir Mahomed.)
15. *Ma mu de* (Mahomed.)
16. *Su le t'an Yü nu sze* (Sultan Yunus.)
17. *Su le t'an A ma de* (Sultan Ahmed.)
18. *Su le t'an Sai ye de* (Sultan Seid.)
19. *A bu du li si de* (Abdul Rashid.)
20. *A bu du La i mu* (Abdul Rahim.)
21. *Bu ba han.*
22. *A k'o ba si.*
23. *Su le t'an A ha mu* (Sultan Ahmed.)
24. *I sze k'en de r* (Eskender.)
25. *Man su r.*
26. *Ha se mu.*
27. *A bu du la.*

desert) had reached the 捕魚兒海 *Pu-yü-r-hai*,\* it happened that several hundred merchants from *Sa-ma-r-han* fell into his hands. The Emperor ordered them to be sent home to their country. A Chinese envoy accompanied them. When on his way back this envoy had passed through Bie-shi-ba-li the king† of this country by name of 黑的兒火者 *Hei-di-r-huo-dja* † dispatched an embassy to the Chinese court. At the head of this embassy was 哈馬力丁 *Ha-ma-li-ding*, § a commander of a thousand. He arrived in the 7th month of 1391 and offered as tribute horses and geraldcons. The Emperor received him kindly, and bestowed presents of silk stuffs and cloths upon the king and his envoy. In the 9th month of the same year the Emperor entrusted the secretary (of one of the Boards) by name of 寬徹 *K'uan-ch'e*, the censor 韓敬 *Han-king* and the councillor 唐鈺 *T'ang-cheng*, with a mission to the countries of the west. They bore also an imperial letter for Hei-dir-huo-djo of the following tenor:—

“Although there are many kingdoms in the world, separated by mountains and seas, and differing one from another in their rules and customs, nevertheless, it seems to me, that good and bad feelings, passions and human nature|| are the same everywhere. Heaven assists mankind and looks benevolently on everybody. It is the same with respect to the ruler, on whom Heaven bestowed supreme power. Observing the heavenly rules he is kindly disposed towards

\* Lake *Tal nor* in south-eastern Mongolia. The expedition here alluded to is that against the Mongols in 1388. The latter were defeated by the Chinese near lake *Pu yü r hai*. See Note † page 16.

† I translate here 王 *wang* by king for Bishbalik was a considerable empire. Compare also Note \* page 18, b.

‡ At the time here spoken of *Khizr Khod* was Khan of the Jetes.

§ *Kamar-eddin*. But it is unlikely, that the great captain of the Jetes, who bore this name, should be meant.

|| 血氣 literally “blood and breath.”

mankind and shows mercy on everybody. Thus all the various kingdoms of the world are entitled to the merciful regards (of the Emperor) and to prosperity. When the inferior kingdoms will honor the great ones Heaven will be propitious to them. In times past, when the rulers of the *Sung* dynasty had become careless and the wicked officers infringed the laws, Heaven abandoned this dynasty and bestowed the power upon the *Yüan* (Mongols). Shi-tsu (Kublai Khan, the first Mongol emperor in China) arrived from the Mongolian desert, to take possession of China and to rule there. The people then got easy again and enjoyed peace for more than 70 years, when the successors of Shi-tsu began to neglect the ruling of their people and to appoint unworthy officers, who disregarded the laws. The strong oppressed the weak ones. The indignation of the people cried to Heaven. The heavenly order then was bestowed on me. I am holding now the sceptre of power and rule over the blackhaired people. I pursue with my troops the enemies of our doctrine (聲教 Confucian doctrine). I treat kindly those who submit. In the space of 30 years I succeeded in tranquillizing all provinces of the middle empire. The foreign realms also pay their respects and acknowledge my supremacy. Only the *Yüan* (Mongols) disturbed the Chinese frontier, when my troops advanced to the lake *Pu-yü-r-hai* (see Note † page 16) and caused a Mongol prince with his host to surrender. At the same time several hundreds of people from Samarhan, who had arrived for the purpose of trade, were made prisoners, and I sent one of my officers to carry them back to Samarhan. Since that time three years have elapsed. After my envoys returned you sent an embassy to me with tribute. I am much obliged to you, and wish that you may continue to be on good terms with us and entertain a frequent intercourse with China. I send you my envoys to greet you and laud your zeal."

The envoys of the Emperor arrived at Bie-

shi-ba-li and transmitted the letter to the king, but when it was discovered that they had got no presents for him, the gracious letter made no impression upon the king. He retained *K'uan-ch'e*, whilst the other Chinese envoys were allowed to return home.

In the first month of 1397 the Emperor dispatched again an officer to the king of Bie-shi-ba-li with the following letter:—

"Since the time I mounted the throne my officers at the frontier have never thrown obstacles in the way of the foreign merchants who came to traffic with China, and I had also given orders that the foreigners might be kindly treated by my people. Thus the foreign merchants realize great benefits, and there is no trouble at the frontier. Our flowery land (China) is a great power and we show kindness to your country. Why then has the envoy I sent to you some years ago in order to establish friendly terms been retained? Why do you act so? Last year I ordered all the Mohammedan merchants from Bie-shi-ba-li, who had come to China, to be retained until my envoy *K'uan-ch'e* would be released. However I allowed them to carry on trade in our country. Subsequently, when they complained of their having left at home their families, I commiserated them and let them return home. Now I send again an envoy to you, that you may know my benevolence. Do not shut up the way to our frontier and do not give rise to war. The *Shu-king* says:

"In a case of dissatisfaction we may lay aside the question, whether it has been caused by an inferior or a superior. The principal things to be taken into consideration are whether the laws of justice have been observed or not and whether a laudable zeal has been shown or not."

"Now I ask you have you been just and have you shown laudable zeal?"\*

\* 書曰怨不在大亦不在小

When the king had received this letter he released K'uan-ch'e.

After *Yung-le* had mounted the throne in 1403, he sent an envoy with a letter and presents to the king of Bie-shi-ba-li. \* But at that time *Hei-di-r-ho-dja* had died, and had been succeeded by his son 沙迷查干 *Sha-mi-ch'a-gan*. † The latter sent in the next year an embassy to the Emperor, offering a piece of rude jade and fine horses. The envoy was well treated and rewarded. At that time it had happened that *An-k'o-t'ie-mu-r*, prince of *Hami*, had been poisoned by *Gui-li-ch'i*, Khan of the Mongols (see above the resp. articles) and *Sha-mi-ch'a-gan* made war on the latter. The Emperor was thankful and sent an envoy with presents to him, exhorting the king to be on good terms with *T'o-t'o*, the prince of *Hami*. In 1406 *Sha-mi-ch'a-gan* sent tribute, and the Emperor accordingly despatched 劉帖木兒 *Liu-t'ie-mu-r*, a high officer with presents to Bie-shi-ba-li. In the year 1407 *Sha-mi-ch'a-gan* presented three times tribute. His envoys solicited the assistance of Chinese troops for reconquering *Sa-ma-r-han*, which country, as they stated, had formerly belonged to Bie-shi-ba-li. The Emperor sent his eunuchs 把太 *Pa-t'ai* and 李達 *Li-ta* together with *Liu-t'ie-mu-r* to Bie-shi-ba-li to inquire cautiously into the matter. The envoys presented silkstuffs to the king and were well received. They returned home in the next year and brought the

惠不惠 懋不懋, and the Emperor asks 爾其惠且懋哉.

Dr. Legge, *Shu King*, Part v., Book ix., 6, translates the above phrase as follows:—

“Dissatisfaction is caused not so much by great things or by small things as by a ruler's observance of principle or the reverse and by his energy of conduct or the reverse.”

This cannot be the sense the Emperor intended in his letter to the king of Bishbalik. I have therefore tried to give a translation which agrees better with the circumstances in which the letter had been written.

\* According to the biographer of Timur, *Khizr Khodja* died in 1399.

† *Shama Djehan* of the Mohammedan authors, a son of *Khizr Khodja*.

intelligence, that *Sha-mi-ch'a-gan* was deceased and that his younger brother 馬哈麻 *Ma-ha-ma*\* had succeeded him. The Emperor then sent the same envoys once more to Bie-shi-ba-li to offer a sacrifice in memory of the late king and bestow presents on the new one. When in 1410 imperial envoys on their way to *Sa-ma-r-han* passed through Bie-shi-ba-li they were well treated by *Ma-ha-ma*, who in the next year sent an embassy to the Chinese court, offering fine horses and a 文豹 *wen pao* (leopard). When this embassy returned it was accompanied by 傅安 *Fu-an* (see Vol. IV, p. 313), who carried gold-embroidered silkstuffs for the king. At that time an envoy of the *Wa-lu* (Oirats) complained that *Ma-ha-ma* armed for making war on the *Wa-la*. The Emperor sent to warn him. In 1413 *Ma-ha-ma* sent one of his generals with tribute to China. He reached *Kan-su*. Orders had been given to the civil and military authorities there to receive him honorably.

In the next year (1414) people returning from the *Si-yü* brought the intelligence that *Ma-ha-ma*'s mother and brother both had died in a short interval. The Emperor sent again *Fu-an* to Bie-shi-ba-li with a letter of condolence. When *Ma-ha-ma* died he left no son. His nephew 納黑失只罕 *Na-hei-shi-dji-han* † succeeded him, and in 1416 in spring despatched an envoy to inform the Emperor of his uncle's death. The Emperor sent the eunuch *Li-ta* to offer a sacrifice in memory of the late king and to confer the title of 王 *wang* (king) on his successor. In 1417 *Na-hei-shi-dji-han* sent an embassy to inform the Emperor, that he was about to marry a princess from *Sa-ma-r-han* and solicited in exchange for horses a bride's trousseau. Then 500 pieces of variegated and 500 of plain white silkstuff were bestowed on the king of Bie-shi-ba-li as wedding presents.

\* *Mohammed Aglen*, the younger brother of *Shama Djehan*, according to the Mohammedan authors.

† Some Mohammedan authors mention *Shir Mohammed* after *Mohammed Khan*.

In 1418 an envoy by name of **速哥** *Su-k'o* arrived from Bie-shi-ba-li, reporting that his king (Na-hei-shi-dji-han) had been slain by his cousin **歪思** *Wai-sze*,\* who then had declared himself king. At the same time Wai-sze had emigrated with his people to the west, changing the (former) name of the empire (Bishbalik) into **亦力把里** *I-li-ba-li*. The Emperor said, that it was not his custom to meddle with the internal affairs of foreign realms. He bestowed upon Su-k'o the rank of *tu tu ts'ien shi* and at the same time sent the eunuch **楊忠** *Yang-chung* with a mission to Wai-sze, conferring on the king as presents an arrow, a sword, a suit of armour and silkstuffs. The chieftain **忽歹達** *Hu-dai-da*† and more than 70 other people of I li ba li all received presents. Wai-sze used to send frequently tribute to the Chinese court,‡ as did also his mother **鎖魯檀哈敦** *So-lu-t'an Ha tun* (Sultan Khatun).

In 1428 Wai-sze died and was succeeded by his son **也先不花** *Ye-sien-bu-hua*,§ who also sent frequently tribute to China. Tribute was also sent by **卜賽因** *Bu-sai-in* (Abu Said), the son-in-law of the late king.

*Ye-sien-bu-hua* died in 1445 and was succeeded by **也密力虎者** *Ye-mi-li-hu-djo*.|| The latter sent camels as tribute and also a block of rude jade, weighing 3,800 *kin*, but not of the best quality. The Chinese Government returned for every two *kin* of jade one piece of white silk. In 1457

\* This is doubtless the *Wais* or *Awis Khan* of the Mohammedan authors, a grandson of Mohammed Khan. According to the Chinese records he was a nephew of Mohammed.

† The *Hudaida* of the Chinese annals is without doubt the Amyr *Khodadad* who in 1419 met the embassy of Shah Rukh in Mogolistan (Jetes) and who then enjoyed great authority in that country (Rehatssek's transl.)

‡ The embassy of Shah Rukh saw an envoy of Wais Khan at the Chinese Court in 1420.

§ *Isanbuga*, son of Wais Khan, according to the Mohammedan authors.

|| *Imil Khodja*, this Khan is not mentioned by the Mohammedan authors, at least not as a successor of *Isanbuga*. They speak of a Khan of the Jetes of this name more than a century earlier.

a Chinese envoy was sent to *I-li-ba-li* with presents for the king, and in 1465 again. It was then settled, that I-li-ba-li had to send tribute every 3 or 5 years and the number of the people accompanying the envoy should not surpass ten men. Subsequently embassies from that country were seldom seen at the Chinese court.

In the *Mém. conc. les Chinois* XIV., p. 278, Father Amiot has translated a letter addressed to the Chinese Emperor by a Governor General (?) of I-li-ba-li.

The article on Bie-shi-ba-li (I-li-ba-li) in the Ming history concludes with some notes on the country of I-li-ba-li, and the customs of its inhabitants. More detailed accounts on the same subject, drawn for the greater part from the *Shi si yü ki* (see Vol. IV, p. 315), are found in the Ming Geography, which I may translate here:

The country of *I-li-ba-li* is surrounded by deserts (or lies in the middle of deserts). It extends 3,000 *li* from East to West, 2,000 from North to South. There are no cities or palace buildings. The people are nomads, living in felt tents and changing their abodes together with their herds in accordance with the existence of water and pasture land. They are of a fierce looking appearance. They use the same food, *i.e.* flesh and *kumiss* (酪), and are dressed in the same fashion as the *Wa-la* (Oirats). However *Ch'en-ch'eng* (the author of the *Shi si yü ki*) reports that they use to dress themselves in the Mohammedan fashion, but that their language resembles that of the *Wei-wu-r* (Uigurs). The king shaves his head and wears a **罩刺帽** *Chao la mao*\* on which he sets up the tail feathers of the **鷓鴣** *t'ze lao*.† He sits on variegated embroidered carpets spread on the ground.

\* It seems that here a foreign word is intended, by the first two characters at least; *mao* means a cap. In Russia the word *Chalma* is used to designate the turban of the Mohammedans. I am tolerably sure that *Chalma* is not a Russian word, but that it may have been borrowed, like many other words in the Russian language, from the Tartars.

† *Li-shi-chen*, the author of the well-known Chinese materia medica *Pen-ts'ao-kang-mu*, who

When he gives an audience to foreign envoys, it is never required to bow the head to the ground. They have only to kneel down.

It is very cold in that country. In the mountains and deep valleys a fall of snow is not rare even in the 6th month (July). There is a sea (lake) called 熱海 *Je-hai* (hot sea) which is several hundred *li* in circuit. In the language of the country it is called 亦息渴兒 *I-si-k'o-r.*\*

### 哈實哈兒 *Ha-shi-ha-r* (*Kashgar*).

*Ha-shi-ha-r* is a little realm in the *Si-yü*.† In the year 1408, *La-t'ai* and *Li-ta*

wrote at the end of the 16th cent., gives the following description of the bird *t'ze-lao* (XLVII. fol. 6). This bird lives on the great lakes of southern countries (India). It resembles the 鶴 *hao* (a general name for cranes and crane-like birds) but is of enormous size. The wings displayed, it measures from 5 to 6 feet and when elevating the head it is from 6 to 7 feet high. The colour of its plumage is bluish gray. It has a long neck. The crown of the head is destitute of plumage and of a red colour. The beak is dark yellowish, more than a foot long, straight and flattened. Beneath the crop it has a dewlap like that of the 鵜鷓 *t'i-hu* (pelican). The feet are black and the claws resemble those of fowls. This bird is very voracious and quarrelsome, and attacks even men. It feeds on fish, snakes and young birds.

This is a very correct description of the great Indian stork (*Ciconia Marabu*), the tail feathers of which are highly prized in Asia as well as in Europe. The Mongol annals known under the name of *Yüan-ch'ao-pi-shi* (See my Notices of Mediæv. Geography etc., p. 14) mention this bird under the name of *tokuraun*. At least the Chinese translation renders this name by *t'ze-lao*. In modern Mongol *togoriu* means "crane."

\* This name is intended evidently for *Issikul*. This lake of western Turkestan, known also under the names of *Tuzkul* (salt-lake) and *Temurtunor* (ferruginous lake) is spoken of in the Chinese annals as early as the 7th century (See *Tang-shu*, chap. CCLVIII. art. 石 *Shi* (Tashkand), where it is mentioned under the name of *Je-hai* (hot sea) as a lake which does not freeze in winter. *Issikul* in Turkish means hot lake, and the same in the language of the Kirghizes.

† The history of Kashgar from Mohammedan sources in the period here spoken of is given in Col. Yule's *Cathay* etc., p. 545 seq. It belonged originally to the empire of the *Jetes*, but it had always been conferred on a chief officer of the Khan's court. As the Chinese records give no details with respect to the history of Kashgar it is needless to follow it in further detail.

(two Chinese envoys sent to Bishibalik, see above) visited also *Ha-shi-ha-r*. They brought an imperial letter and presents (for the ruler). In 1413 when *Bo-a-r-hin-t'ai* returned home (this Chinese envoy had been in Samarkand, Herat, Shiraz) he visited also Hashihar and (the ruler of it) then sent an envoy with tribute to the court. Under the reign of *Süan-te* (1426-36) Hashihar presented also tribute. In 1463 a Chinese envoy was sent thither, but Hashihar did not send tribute again.

### 于闐 *Yü-t'ien* (*Khotan*).

*Yü-t'ien* is an ancient name under which this country was known in China since the time of the *Han* dynasty, and down to the *Sung* dynasty it has always had intercourse with the Middle Kingdom.\*

In 1406 an envoy from *Yü-t'ien* arrived with tribute at the Chinese Court, and when he returned home the *Chi-hui-shen-chung-mu-sa* accompanied him, carrying presents and an imperial letter for the ruler of *Yü-t'ien*, by name 打魯哇亦不刺金 *Da-lu-wa-i-bu-la-gin*, who in return despatched an envoy by name of 滿刺哈撒 *Ma-la-ha-sa* with a piece of rude jade for the Emperor. The *Chi-hui Shang-heng* accompanied the envoy from *Khotan*, when he returned home.

In 1420 an embassy from *Yü-t'ien* arrived at the same time as the embassies from *Ha-lie* (Herat)† and *Ba-da-hei-shan*. It was

\* The history of *Khotan* is very obscure, and it seems to me that all we know about it is from Chinese sources. Abel Régnat, in his *Histoire de la ville de Khotan 1820*, has brought together all he has been able to gather with respect to the history of this realm from the Chinese annals since the second century B.C. down to the present dynasty. Comp. also my *Notices of Mediæv. Geography* etc., p. 151. In the beginning of the Ming period *Khotan* belonged to the empire of the *Jetes*. As we have seen in 1399 it was plundered by Timur's troops. It then remained for some time subject to the descendants of that conqueror, who confided it to one of their chief officers. It seems that afterwards it formed a separate realm (Yule's *Cathay*, 546).

† Here the embassy of Shah Rukh, known to us from Mohammedan sources, is alluded to. See further on.



accompanied home by *Ch'en-ch'eng* and *Kuo-king*. In 1422 an embassy from Yü-t'ien presented fine jade, and in 1424 again an envoy arrived from that country, presenting horses. This embassy was well received by the Emperor *Jen-tsung*, who had then just mounted the throne.

Jen-tsung's predecessor Emperor *Yung-le* (1403-24) had always been desirous that all countries, even the most distant, should acknowledge his supremacy, and during his reign envoys from the countries of the Si-yü used to arrive every year. Those foreigners are very fond of Chinese products, especially silk, and have their benefit in exchanging them with the goods they bring from their countries. Thus the foreign merchants were in the habit of coming to China under the false pretext of carrying tribute. They brought with them camels, horses, jade etc. When they had entered into China the government provided them with boats and carts to travel by rivers or by land, took care for their subsistence, and the necessary preparations were made at the stations to nourish and to despatch them. The soldiers as well as the people were fatigued in carrying the tribute (of the foreigners). Besides this, when these embassies returned home, there were always a great number of their people who remained behind with their goods over a way of several thousands of *li*, and thus became a burden to the government. Many troubles arose from this state of things, and great expenses for the government as well as for the people. The officers and the people began to murmur. The council of ministers was of opinion, that in the future the Emperor ought to abandon his solicitude with respect to the foreigners. After the prejudice the government endured by these abuses had been pointed out to the Emperor, he got very indignant and ordered to reprimand the culprits, who had admitted these inconveniences. It was then decreed, that in the future no envoys should be sent to the *Si-yü*. Owing to these measures em-

bassies from the western countries did not arrive frequently.\*

Since remote times Yu-t'ien has always been a great kingdom. During the *Sui* and the *T'ang* periods (6th to 10th century) it subdued the realms of 戒盧 *Jung-lu*, 扞彌 *Han-mi*, 渠勒 *K'ü-le* and 皮山 *Pi-shan*.† Thus this kingdom increased. More than 200 *li* south of (the city of) Yü-t'ien are the 蔥嶺 *Ts'ung-ling* mountains.‡ *Kia-yü-kuan* to the north-east is 6,300 *li* distant.§ Towards the end of the Yüan

\* This sincere confession of the Ming chroniclers and the report laid before the Emperor permit us to view in its proper light these so-called embassies from foreign countries so frequently recorded in the Chinese annals and especially in the beginning of the Ming period. Emperor Yung-le being anxious to see his glory spread over the "ten thousand kingdoms of the world" had sent emissaries to almost all countries of Asia, inviting them to send embassies to his court. Of course, as these embassies were well received in China, they arrived frequently, all the more as they generally pursued purely commercial objects. Not only they received in return for the goods they had brought as tribute, presents of the same and often much higher value, but they were allowed also to carry on trade in China and thus realized great benefits. There can be no doubt that many of these embassies recorded in the Ming-shi were simply mercantile caravans dispatched not always by the rulers of the respective countries.

† All these kingdoms are spoken of for the first time in the history of the ante-Han before our era. *Ts'ien Han Shu*, chap. xcvi.

‡ The compilers of the Ming history are wrong. *Ts'ung-ling* is a name applied by the Chinese since remote times to the mountain chain west of Khotan and Yarkand, and marked on our maps as *Bolor*. The Ming geography states more correctly, that the *Ts'ung-ling* is southwest of Khotan. The mountain chain south of Khotan separating it from Tibet is the 崑崙 *K'un-lun*, generally written *Kuen-luen* on our maps. Sherif-eddin, the biographer of Timur (Petis de la Croix's transl. III., 219) terms these mountains *Karangutak*, "high and steep mountains where the people of Khotan used to hide in time of war." I may state that on the map appended to Capt. Trotter's Account of the Mission to Yarkand and Kashgar 1873-74 a place *Karangutak* is marked south of Khotan in the Kuen-luen chain.

§ This figure is evidently too high. The distance between Khotan and *Kia-yü-kuan* as the crow flies, is about 3,000 *li* only. I may however observe that the caravans from Khotan to China did not go by the direct way, but seem to have preferred the much longer way through Turphan, Khamul etc. I find in Sherif-eddin's hist. of Timur (P. d. l. Croix's transl. III. 217)

dynasty Yü-t'ien began to lose its splendor. It was attacked by the adjacent countries. The people fled to hide in the mountains.\* But after Emperor Yung-le had re established order, the countries of the *Si-yü* began to send tribute, Yü-t'ien recovered its former wealth, and the merchants passed again through this country.

Yü-t'ien produces mulberry trees, hemp, wheat, and rice like that of China. To the east of the city is the 白玉河 *Po-yü-ho* (river of white jade) to the west the 綠玉河 *Lü-yü-ho* (river of green jade). The river 黑玉河 *Hei-yü-ho* (river of black jade) is also west of Yü-t'ien. The sources of these three rivers are in the *K'un-lun* mountains (see Note †, page 117). The people, who gather jade, discover the fine pieces at moonlight in the river and then dive to take them out.† The people of the adjacent coun-

the following account regarding this subject: Khotan is a great city distant 61 days' journey (erroneous figure) from Kambalik, the capital of Khatai, for from Kotan to *Karakodjo* (near Turpan) takes 35 days and from the latter place to *Tetkaul* at the frontier of Khatai 31 days. At *Tetkaul* (evidently *Kia-yü-kuan* is meant) is the great wall, situated between two mountains. There is a great gate and several *yam khanés* for lodging travellers. Many soldiers protect here the frontier and the entrance. From *Tetkaul* to *Ghendjanfu*, a city of Khatai, it takes 51 days, and further on to *Kambaluk* 40 days. (Thus from Khotan to *Kambaluk* 157 days, not 61). The distance between *Ghendjanfu* and *Nemnai* (Nanking?) is also estimated at 40 days. There is yet another (direct) route from Khotan to the frontier of Khatai, by which the latter can be reached in 40 days. But the traveller then has to cross a sandy desert destitute of habitations. It is not difficult to find water there by digging wells, but at many places the water is poisonous and causes the animals who drink it to die. It is a strange fact, that sometimes of two wells situated close together one is poisonous, whilst the other has good water. From Kotan to Kashgar is 15 days journey, from Kashgar to Samarkand 25 days.

This latter direct route from *Kia-yü-kuan* to Khotan through the desert was taken by the embassy of Shah Rukh in 1422. (Yule's *Cathay*, ccxi).

\* Compare Note †, page 117.

† These denominations of the different jade rivers are first met in the Chinese annals in the 10th century (history of the *Sung*, division on foreign countries), and corroborated by Sherifeddin, who states, (l. c. iii. 219) that two rivers yielding jade pass through the country of Kotan viz, the *Kara kash* (black jade) and the *Yürung*

tries used to steal the jade of the three rivers and then present it as tribute.

Yü-t'ien has always sent tribute to the Chinese court down to the reign of *Wan-li* (1573-1620), and even during this reign embassies from Yü-t'ien arrived.

### 賽藍 *Sai-lan* (*Sairam*).

*Sai-lan* lies east of *Ta-shi-gan* (Tashkand.)

It is distant from *Sa-mar-han* in the west more than 1,000 *li*.\* The city is 2 or 3 *li* in circuit and is situated in the middle of a vast well-populated and fertile plain, where the five kinds of corn and many fruits and trees are cultivated. In summer time and in autumn there is found in the grass a little black spider the sting of which is poisonous.† The sting causes insupportable pains. The people cure the poisonous effect by rubbing the poisoned part with the 薄荷 *po-ho* plant.‡ Sometimes they use also sheep's-liver in the same way and recite prayers during a whole day and a night. Then the pain ceases whilst the skin sloughs. Domestic animals frequently die of the sting of this insect. To avoid it, it is advisable to select always a halting place near the water.

When *Tai-tsu* of the *Yüan* dynasty

*kash* (white jade). Both take their rise on the *Karangutak* mountain (see note 158). Capt. Trotter, who visited Khotan (Ilchi) a few years ago, mentions in his report (l. c. 154) both rivers under the same names and states that these names are also applied to two districts of Khotan, and that jade is obtained near the bed of the *Yürung kash*. There are two principal mines, one at a distance of 15 miles, the other at 25 miles from Ilchi. It is also procured from the bed of the river.

\* The city of *Sairam*, which still exists in Russian Turkestan, lies north-east of Tashkand and the latter place north-east of Samarkand. *Sairam* as well as Tashkand both lie on the great highway from China to Samarkand (see my Notes on Chin. Med. Trav., p. 36, 75). It seems that the Chinese travellers of the Ming period, to whom we are indebted for this information on western countries, believed, that their way lay straight from east to west. The embassy of Shah Rukh to China went by Samarkand, Tashkand, *Sairam* (Yule l. c. cc.).

† The spider here spoken of is the *Latrodectus lugubris*, dreaded by the natives of Turkestan. The Kirghizes call it *karakurt* (See also my Notes on Chin. Med. Trav., p. 73).

‡ This name is applied in China to several species of *Mentha*.

(Chinghiz Khan) invaded the countries of the west, one of his generals by name of *Sie-t'a-la-hai* attacked Sai-lan and employed catapults (礮) to take it. \*

(With respect to Sairam I beg to refer also to my Notices of Mediæv. Geography, p. 192.)

### 達失干 *Ta-shi-gan* (*Tashkand*.)

*Ta-shi-gan* lies 700 *li* east (should be north-east) of Sa-ma-r-han. The city is situated in a plain and is 2 *li* in circumference. Around it the country is rich in gardens and fruits. The population is numerous. *Li-ta*, *Ch'en-ch'eng* and *Li-kui* (Chinese envoys, see above p. 314, 315) visited this country.

That is all the Ming-shi says about Tashkand. (Comp. also my Notices of Mediæv. Geography, p. 157.)

### 養夷 *Yang-i* (*Yanguikand*.)

The city of *Yang-i* is situated among hills (mountains) scattered about (城居亂山), at a distance of 360 *li* east of Sai lan. North-east of it is a considerable rivulet (大溪), which flows westward and empties itself into a great river. In the space of a hundred *li* the traveller meets many ruined cities, for this land is situated just at the boundary between *Bie-shi-ba-li* and the dominions of the *Meng gu* (Mongols) and therefore has been frequently devastated and its population has been dispersed. Now-a-days several hundreds of soldiers are the only inhabitants of *Yang-i*, and the ruins of the ancient walls are covered with bushes and weeds.

Under the reign of *Yung-le* (1403-24) *Ch'en-ch'eng* (a Chinese envoy, see above p. 314) visited this country. †

\* See the biography of this general, *Yüan-shi*, Chap. CLI.

† There are some irreconcilable contradictions in these accounts, which make the identification of the place *Yang-i* difficult. The boundary between Bishbalik and the territories of the Mongols cannot be 360 *li* east of Sairam. Perhaps we have to read Samarkand instead of Mongols. The name *Yang-i* seems to be intended for *Yanguikand* (meaning new city). But there were several cities of this name. A city of

### 沙鹿海牙 *Sha-lu-hai-ya* (*Shahrukhia*.)

*Sha-lu-hai-ya* \* is situated 500 *li* and more east (should be north-east) of Sa-ma-r-han. The city has been built on a little hill on the river 火站 *Huo-djan*, † which borders it to the north-west. The river runs rapidly. A floating bridge stretches over it. ‡ But the people cross the river also in small boats. (According to the Ming Geography there is another river called (哈卜連 *Ha-bu-lien*, east of the city of *Sha-lu-hai-ya*). Not far to the south of *Sha-lu-hai-ya* are mountains, the valleys of which are well populated. There are rich gardens.

*Lanckint* or *Yangui kand* is mentioned by Carpini and Rashid-eddin. It was situated somewhere near the mouth of the Sihon. For further particulars see my Notices of Mediæv. Geography, Note 91. Sultan Babur (end of the 15th century), in his description of Fergana (Klappr. Transl. Mém. Rel. à l'Asie, II, 137), speaks also of a city of *Yanghikand* called also *Thirazkand* (la ville des brodeurs). He states however that only the ruins of this place exist. In the Mongol period there was between Bishbalik (Urumtsi) and Almalik (Kuldja) a city of Yankibalik (*balik* and *kand* have about the same meaning, comp. my Notices of Med. Geogr., p. 139). As the city of *Yang-i* according to the Ming was situated in the vicinity of a great river I am disposed to look for it somewhere near the Sihon, all the more as further on (see article Samarhan) the Ming-shi states that *Yang-i* borders on Sa-ma-r-han and depends on this country.

\* Here without any doubt *Shahrukhia* is meant, a city built by order of Tamerlane on the river Sihon and named in honor of the conqueror's son *Shah Rukh*. It was an important fortress in the 15th century built originally for the purpose of keeping in check the *Jetes* (Bibl. Orient. p. 357, 754).—Sultan Babur in his description of Fergana (Klappr. Mém. Rel. à l'Asie II, 138) states: "The river Sihon, known also under the name of river of Khodjand, takes its rise in the north-east and then flowing in a western direction passes through Fergana. North of Khodjend and south of Fenakand, which place is more generally called *Shahr-rukha*, it turns to the north and flows towards Turkestan where it loses in the moving sand without reaching another river or a sea." The above notice permits us to fix approximately the position of *Shahr-rukha*. I cannot find on modern Russian maps of Turkestan either *Shahr-rukha* or *Fenakand*.

† The river of *Khodjand* or *Sihon*, see preceding note.

‡ This statement is corroborated by the Bibl. Orient., p. 754, where we read that at *Shahr-rukha* a magnificent bridge was spread over the Sihon.

To the west there is a great sandy desert (大沙洲 literally great sandy island), which extends for nearly 200 li. It is destitute of water with the exception of some undrinkable salt-water found in some places. When cattle or horses drink it they die. A stinking plant yielding the medicine *a wei* (*Asafœtida*, see Note \*, page 25, b.) grows in this country. There is also a little bushy plant (shrub) from 1 to 2 feet high, which exudes a kind of dew, which when hardened, in autumn, is eaten by the people like honey. By boiling, sugar can be obtained from it. The natives call it 達郎古賓 *ta-lang-gu-bin*.\*

Under the reign of Yung-le *Li ta* and *Ch'en ch'eng* (see above, p. 314, 315) were sent to this country, whereupon the chief of it dispatched an embassy with tribute to China. In 1432 the Emperor sent the eunuch *Li kui* (see above p. 315) thither with a letter and presents for the chief.

### 俺的干 *An-di-gan* (*Andekan*)

*An-di-gan* is a little realm (部落 properly tribe) in the *Si yü*. After *T'ai tsu* of the *Yüan* (Chinghiz Khan) had conquered the *Si yü* he divided it and gave the principalities as appanages to the princes of his house. The smaller ones were governed by officers like the appanages of these princes in China.† After the fall of the *Yüan* dynasty these principalities became independent. Emperor Yung-le (1403-24) repeatedly des-

\* My late friend D. Hanbury, in his excellent *Pharmacographia*, p. 371, states: *Turanjabin* or *Allagi Manna* is afforded by *Athagi Camelorum* Fish, a small spiny plant of the order *Leguminosae* found in Persia, Afghanistan and Beludjistan. It is a substance in little, roundish, hard, dry globules of agreeable saccharine taste and sennalike smell. *Allagi Manna* is collected near Kandahar and Herat, where it is found on the plants at the time of flowering.—The well-known traveller, Prof. Vambery, states from his own observation (Skizzen aus Mittelasien, p. 190) that in Turkestan the *Turanjabin* appears in autumn suddenly in one night and is collected early in the morning while it is still cool. This product is eaten by the people in its rough state, or they manufacture syrup of it. In Yezd and Meshed it is manufactured into sugar.

† Comp. my Notices of *Mediæv. Geography*, p. 102, 103.

patched emissaries to these countries and some of them sent tribute to China. The larger ones called themselves *kingdoms* (國) the smaller ones *places* (地). During the reign of Yung-le from 70 to 80 different tribes (realms, or places) of the *Si yü* had sent envoys with tribute to bow respectfully before the Emperor's door. *An-di-gan* was one of these little realms. In 1413 it sent tribute together with *Ha-li-e* (Herat). When in 1416 the Emperor sent 魯安 *Lu-an* and others to *Ha-li-e* (Herat) *Shi-la-sze* (Shiraz) and other countries, to open a route for commerce, this envoy passed also through *An-di-gan* and bestowed presents on the chief. But as this country was small it was not able to send tribute again.\*

### 撒馬兒罕 *Sa-ma-r-han* (*Samarkand*).

*Sa-ma-r-han* is the same country as that called 爾賓 *Ki-pin* at the time of the *Han*. At the time of the *Sui* (6th cent.) it was called the kingdom of 漚 *Ts'ao*. The *T'ang* adopted again the name *Ki-pin*.† This country has always had intercourse

\* *Andigan* is, it seems, the same as *Andekan* or *Andedjan*, as the name is generally written on modern maps. It is situated east of Kokand on the route from this city (i.e. from Samarkand) to Kashgar and was visited in 1871 by the Russian traveller Fedchenko. *Andekan* was at one time the capital of Fergana. It is often mentioned in the relations of Timur's wars. The embassy of Shah Rukh to Peking on its return Journey in 1422, proceeded from Khotan or Kashgar and from this they passed the mountains by the defile of Audejan and then separated, one party taking the route to Samarkand the other preferring the route to Balakshan, travelled to Hissar haduman and then reached Balkh (Yule's *Cathay*, ccxi.)

In 1468 *Omar Sheikh*, son of *Abu Said* (great grandson of Timur) was chief of *Andekau*. He left it to his son *Babur*, who subsequently founded the Mongol empire in India (*Deguignes' Hist.* d. Huns, v. 94.)

† These identifications of the *Ming-shi* are altogether arbitrary and wrong. At the time of the *Han* *Samarkand* was known to the Chinese under the name of 康居 *K'ang-kü*, in the days of the *T'ang* they called it 康 *K'ang* or 薩末鞞 *Sa-mo-kien* (see my Notices of *Mediæv. Geogr.*, p. 163.) As to the country *Ki-pin* it has been generally identified with *Kabul*.

with China. *T'ai-tsu* of the *Yüan* (Chinghiz Khan) conquered it and it was then ruled by a Mongol prince and the name was changed into the Mongol name *Sa-ma-r-han*.\* *Sa-ma-r-han* is 9,600 *li* distant from *Kia-yu-kuan*.

At the close of the *Yüan* (or Mongol) dynasty this country was ruled by the king (*Wang*) 駙馬帖木兒 *fu-ma T'ie-mu-r*.†

\* This again is nonsense. About the name Samarkand see my Notices of Mediæv. Geogr., p. 164.

† *Fu-ma* means "son-in-law of the Chinese emperor." The Ming history seems to suggest that Timur had married a daughter of the last Mongol Emperor in China, *Shun-ti* 1333-68. I have not been able to find in the *Yüan-shi* a corroboration of this suggestion. The *Yüan* history gives a list of the Mongol princesses under each reign and of their respective husbands, but it must not be forgotten, that the records of the reign of the last Mongol Emperor are very defective. It seems, however, that the Mohammedan writers also allude to the fact that Timur had married a Chinese (Mongol) princess.

Müller Greiffenbag, in his *Disquisitio Geograph. et hist. de Chatajo*, 1671, p. 75, 29, translates from Arab Shah and another author as follows:—"Duæ Tamerlanis uxores ex filiabus regum Chata erant, ambæ Mogolenses. Primaria regina major dicebatur et altera minor. Prior Kamareddini (see Note \*, page 109) regis Mogolici qui circa annum 1370 in prælio ceciderat filia erat. Posterior alius cujusdam regis qui it idem vel Mogolice familiæ vel *Geta* (Jetes) vel Chatajus fuit. Alhacent (an author unknown to me; Müller says: qui Tamerlanis historiam scripsit) unius tantum uxoris Tamerlanis meminit traditque eam Magni Khani Quinsayensis filiam fuisse." Klapproth informs us (*Nouv. Journ. asiat.* 1828 p. 295) that on all medals preserved from the time of Tamerlane he is titled *Emir Timur Gurkan*. Abulghazi states, that this title was bestowed only upon the princes allied by marriage with the house of Chinghiz-khan. I may notice that in modern Mongol *Khurghen* means a son-in-law.

Mr. Khanikoff, in his description of the Khanate of Bukhara, 1843 (in Russian), p. 103, when speaking of the *Medressch Khanym* in Samarkand represents it as a decided fact, that Timur's wife, who built this college, was a daughter of the Emperor of China. He states further, that she had brought along with her for this purpose Chinese workmen. Professor Vambery says about the same. These authors however do not give their authorities.

It may be useful for the understanding of the Chinese records regarding the intercourse of the Middle Kingdom with Samarkand in the days of Timur, to give here a short chronological account of the doings of the great conqueror, who succeeded to unite for a short time Transoxiana,

*Hung-wu* (the first Ming emperor) was desirous of establishing a regular intercourse with the *Si-yu* and sent repeatedly envoys with the imperial manifestoes to invite the

Turkestan, Western Asia and a part of India in a great monarchy. His biography and the records of his conquests have been preserved in three different works.

One of them the *Mulfuzat Timury* or autobiographical memoirs of Timur, continued in the form of annals till his death and written originally in the Chagatai Turkey language, has been partly translated (to the year 1375) from a Persian version by Major Ch. Stewart into English, 1830.

The *Ajaib al Mukhlukat* (wonders of the creation) is an Arabic history of Timur, or rather a satire on that prince, written by Arab Shah. It has been edited in the Arabic text by T. Golius 1636, translated into French by P. Vattier 1658, and into Latin by H. Manger 1772.

The most detailed history of Timur is the *Zuffer nameh* or Book of Victory, written in Persian by Sherif-eddin Ali of Yezd. In 1722 Petis de la Croix translated it into French, and Darby turned the French edition into English. It may be noted, that Petis de la Croix's translation is little worthy of credit. Besides this, when rendering the years of the Hegira by Christian dates, he is always *ten* years in advance. Deguignes, in the 5th vol. of his *Hist. des Huns*, gives an extract of P.'s translation with correct dates.

As Timur reports in his autobiography, he was born in 1336 in the neighborhood of the city of Kash (see further on). He belonged to the Mongol tribe of Berulass (see my Notices of Mediæv. Geography, note 274), the progenitor of which, Kajuli, was the brother of Kabul Khan, the great-grandfather of Chinghiz. Timur's fifth ancestor, Kerachar noyen, had been generalissimo and prime minister of Chagatai, Chinghiz Khan's second son. He first embraced the Mohammedan faith. Kash, the property of Kerachar, then became the residence of his tribe Berulass. The name of Timur's father was Taragai. As Timur was lame he was called also *Timur lenk* (lenk=lame in Persian). This is the origin of the name *Tamerlane* by which the conqueror was first known in Europe.

After *Kazan*, Khan of the Middle Empire, had been slain, in 1346 (see page 109, Note \*) the Khans then elected to reign over Transoxiana were mere titular Khans, depending entirely on the great amyr, who set them up and murdered them as they liked. Profiting by this state of anarchy in Mavarahnahar, Tughlak Timur, Khan of the Jetes (eastern part of Middle Empire) arrived in 1360 and took possession of the country, entrusting Timur, who had also the title of amyr, to rule in the name of the Khan. Timur invited his brother-in-law Amyr Husain (brother of his wife Aljai Turkan Aga) who was in Badakhshan, to assist him in this task. Husain arrived, but he soon proved to be a rival aspiring to the supreme power for himself. Timur therefore, in 1362, wrote to Tughlak

rulers of these distant countries to send embassies. In 1387 in the 4th month a Mohammedan by name of **滿刺哈非思** *Man-la-ha-fee-ze* arrived at the Chinese

Timur inviting him to repair again to Mavaralnahar. Tughlak arrived and accordingly Timur's influence increased. Tughlak left however his son Elias Khodja as his representative at Samarkand. But in the next year the amyr's Timur and Husain, who meanwhile had come to an agreement, revolted against the Khau of the Jetes and expelled Elias. In 1365 the Jetes appeared once more before Samarkand, but were again defeated. After this the struggle between the two amyr's for the supreme power in Mavaralnahar commenced and finished with the defeat and execution of Husain in 1369. Timur then mounted the throne of Mavaralnahar and took his residence at Samarkand. However it is a fact worthy of notice, that Timur never assumed the title of Khan. Even in the height of his conquests he called himself only amyr and maintained titular successors to the throne of Chagatai, and their names were put at the head of the State papers. The last of these, Sultan Mahomed Khan, died during Timur's Campaign in Anatolia, in 1403 (Yule's *Cathay*, 525).

In 1371 Timur passed the Sihon and attacked the Jetes.

1372-73. Expedition to Khovarezsm.

1375. Timur attacked Kamareddin, commander of the Jetes (for further particulars see page 109, Note \*) and returned to Samarkand in 1376.

1379. Expedition to Khovarezsm. Urghendj, the capital of that country, captured.

1380. Timur's troops move out to conquer Khorassan and proceed to Balkh.

1381. Timur in person sets out and proceeds through Andkut to Herat (ruled by Gaët-eddin). Herat captured and also Nishapur thus. Timur spends the winter in Bokhara.

1382. Timur crosses the *Djihun* and proceeds to the fortress of Kelat (north-east of Meshed). Terkhiz besieged.

1383. Timur sends his generals out to make war on the Jetes, whilst he is taken up himself with the conquest of Seyistan and Zabulistan. After this he spends three months in Samarkand, and then directs his host to Astrabad and Mazanderan.

1385. Timur advances as far as Sultanieh and then returns to Samarkand.

1386. Timur sets out for a great expedition to Persia. He subdues Luristan, Abherbedjau, spends the summer in Tauris and passes in autumn to the Araxes. Georgia invaded and its capital Tiflis plundered. The winter spent in Karabagh Arran (the land between Kur and Araxes.)

1387. War with the *Turkomans* (in Asia Minor). Timur advances as far as Erzerum and Arzendjan, and then passes through Maraga to the province of Ghilan. In the same year Timur proceeds to Shiraz and Isfahan, devastating these countries. Kerman and Yezd surrender.—Meanwhile Toktamish Khan of Kipchak had invaded Transoxiana and besieged

capital as envoy of *T'ie-mu-r*. He offered as tribute 15 horses and two camels and was well treated and rewarded. Sa-ma-r-han then sent horses and camels as tribute every

Bokhara. Besides this, one of Timur's generals had revolted. Timur makes haste to return.

1388. After having sojourned for some while in his capital, Timur marches out to attack the Kipchak, who had invaded Khovarezsm. Timur destroys Urghendj.

1389. Expedition to the steppes of Kipchak, but when arrived there Timur finds himself in the necessity to undertake once more a campaign against the *Jetes* (for details see page 109, Note \*). After returning Timur spent the winter in Bokhara.

1390. Timur sends out a host against Kamar-eddin commander of the *Jetes* (see page 109, Note \*).

1391. Expedition against the Kipchak. Timur advances as far as the Wolga.

1392. Timur devastates Mazanderan and then proceeds to Luristan, Shiraz, Isfahan, ravaging these countries.

1393. Tekrit, Diarbekr, Mossul, Edessa taken.

1394. Timur proceeds through Kurdistan to Georgia.

1395. He invades Russia and returns to the Caucasus. Astrakhan destroyed.

1396. Timur returns to Samarkand.

1398. T. departs for an expedition to India proceeding over the Hindukush to Kabul. Near this place he received the envoys of two princes of Kipchak and of Khizr Khodja Khan of the *Jetes*. T. continues his way to India, crosses the river Sindh. Meanwhile one of his corps, which had marched out earlier, had taken Multan. Timur after having taken Delhi advanced as far as the Ganges, and then returned passing through Djamu (at the frontier of Kashmir) Naghaz, Kabul, Termed etc. to Samarkand.

In the same year T. set out for Western Persia, and passed the winter in Karabagh. Whilst in this country Timur received, as Sherif-eddin reports, three pieces of good news. Three of his enemies had departed this life, the king of Egypt, Khizr Khodja Khau of the *Jetes* and Tanghuz Khau (see *China Review*, Vol. iv. p. 314), Lord of the great empire of Khatai, which he had ruled for a number of years. He had professed idolatry. After his death some of his subjects had revolted and disorder had taken place in that empire (Emperor *Hung-wu*, the first Ming Emperor 1368-69, died in the summer of 1399).

1400. Timur plunders Tiflis and then attacks Bayazid, Sultan of the Ottomans. The city of Siwas stormed. After this Timur turns to Syria, captures Aleppo, Baalbeck, Bagdad, etc. The winter spent in Karabagh.

1402. Second expedition to the Ottoman empire. Bayazid defeated and made prisoner near Angora. Brussa, Iconium, Smyrna plundered.

1403. Georgia again invaded.

1404. Timur returns to Samarkand after five years absence. He receives an envoy from the king of Castilia (Ruy Gouzalet de Clavijo).

1405. Timur prepares an expedition against Khatai, but dies at Otrar on the 17th Febr.

year, and in 1392 that country offered as tribute 6 pieces of velvet (絨) 9 pieces of blue 梭幅 *So-fu*,\* red and green 撒哈刺 *Sa-ha-la*,† 2 pieces of each, knives and swords made of fine steel (*pin-t'ie* see Note \*, page 21, a) armour, etc. At the same time Mohammedans from Sa-ma-r-han had brought horses for sale to *Liang-chou* (in Kansu). The Emperor ordered these horses to be driven to the capital. During the Yüan dynasty the Mohammedans had spread over the whole of China, and especially in the province of Kansu they had settled in great number. Now an order was given to the governor of that province to send them back, and more than 1,200 Mohammedans set out for Sa-ma-r-han.

In 1394 in the 8th month an embassy sent by *T'ie-mu-r* arrived. The envoy offered to the Emperor 200 horses and transmitted a letter of his sovereign of the following tenor:—

“I respectfully address to your Majesty, Great Ming Emperor, upon whom Heaven has conferred the power to rule over China. The glory of your charity and your virtues has spread over the whole world. The people prosper by your grace and all the kingdoms lift up their eyes to you gratefully. All they know is that Heaven wishes to regulate the ruling of the people and ordered your Majesty to arise and to accept the fate of the throne and to be the Lord over myriads. The splendour of your reign is bright like the heavenly mirror and lights up the kingdoms, the adjoining as well as the far. I, *T'ie-mu-r*, although ten thousand *li* distant from your Majesty, have also heard of your high virtues, surpassing all that has

been seen before. You have been favoured by fortune as no Emperor before. The nations, which never had submitted, now acknowledge your supremacy and even the most remote kingdoms, involved in darkness, have now become enlightened. The old men enjoy happiness, the young men grow up and follow them. All good men are happy, whilst the bad men are struck with fear. Your Majesty has gracefully allowed the merchants of distant countries to come to China and to carry on trade. Foreign envoys have had a chance of admiring the wealth of your cities and the strength of your power, like as if they suddenly went out from the dark and saw the light of Heaven. Whereby have we merited such favor? I have respectfully received the gracious letter, in which your Majesty has condescended to inquire about my welfare. Owing to your solicitude there have been established post stations to facilitate the intercourse of foreigners with China, and all the nations of distant countries are allowed to profit by this convenience. I see with deference, that the heart of your Majesty resembles that vase, which reflects what is going on in the world (欽仰聖心如照世之杯). My heart has been opened and enlightened by your benevolence. The people in my kingdom have also heard your gracious words. They rejoice and are filled with thankfulness. I can return your Majesty's kindly-disposed feelings only by praying for your happiness and long life. May they last eternally, like Heaven and Earth.”\*

With respect to the vase reflecting what is going on in the world there is an ancient tradition among the people of Samaranhan about the existence of a vase, which has the

\* *So fu* (evidently a foreign name) is, according to the Ming Geography, manufactured in Herat, of downs of birds. This stuff resembles silk.

† I cannot say what *Sa-ha-la* is intended to mean. The Ming Geography mentions the *Sa-ha-la* among the products of *So-li* (Tanjore, see above) and states that this stuff is woven from wool and that it is downy (蒙茸) like felt. There are two kinds, a red and a green.

\* This respectful and flowery letter of Timur to the Chinese Emperor is in complete contradiction with what we know from Clavijo's reports about Timur's disposition regarding the Emperor of China, whom he called a thief and a scoundrel even in the presence of the Chinese envoy (see *China Review*, Vol. iv., p. 314). However the allusion to the vase of Djemshid (see next Note) in the letter gives it a stamp of authenticity.

property of reflecting sunlight in such a way that all affairs of the world can be seen.\*

When the Emperor had read the letter of Tie-mu-r he was much delighted, saying, that it was written in a good style.

In the next year (1395) the Emperor sent one of his secretaries by name 傅安 *Fu-an* to Samarhan with presents and a letter for the ruler, to thank him for his kind dispositions.† Tie-mu-r sent in one year 1000 horses tribute, and the Emperor made return presents of precious stones and money in bank-notes.

When *Cheng-tsu* (*Fung-le* 1403-24) had come to the throne, he sent again an envoy with a letter to Sa-ma-r-han. *Fu-an* at that time had not yet returned and even in 1405 he was still absent. Intelligence then had been received, that T'ie-mu-r had raised troops and was about to set them in motion against China, intending to pass through *Bie-shi-ba-li*. The Emperor gave order to the commander-in-chief in Kan-su to make ready for war. In the 6th month of 1407 *Fu-an* and his suite returned to China. He reported, that the embassy had been retained by T'ie-mu-r, who at the same time had refused to send tribute to China, and in order to boast of the great extent of his dominions T'ie-mu-r had sent the Chinese envoy, accompanied by an officer from Samarhan, to journey in his states. After T'ie-mu-r's death (in 1405) his grandson and successor 哈里 *Ha-li* †

\* This is without doubt an allusion to the famous vase of *Djemshid*, spoken of frequently by the Persian poets. *Rashid-eddin* reports, that this vase made of turquoise, according to tradition, was dug out of the ruins of *Fstekhar* (*Persepolis*), which city as is believed had been founded by *Djemshid*, the first king of Persia. *Djemshid* in Persian means "vase of the sun." The Persians look upon it as the symbol of the world. See *Bibl. Orient.* p. 367.

† *Fu-an* was known also under the name of *An Chi-tao* (see *China Review*, Vol. iv., page 313), where I have given a short notice of his journey to Samarkand. The *Zuffer-nameh* records the arrival of an envoy of the Chinese Emperor at Samarkand in 1397.

‡ In his testament *Timur* had designated as his successor *Pir Mohammed*, the son of the conqueror's eldest son *Djehanghir*. *Herat de-*

had released *Fu-an*, and when the latter returned to China he was accompanied by 虎歹達 *Hu-dai-da* (*Khodaidad*), an envoy of *Ha-li*, who sent presents to the Emperor. This envoy was richly rewarded, and the Emperor dispatched the *chi-hui Bo-ar-hin-t'ai* to offer sacrifices in memory of the late king of Samarhan, and to bestow presents of silver and silkstuffs on the new king and the people.

About that time 沙里奴兒丁 *Sha-li-nu-r-ding*,\* one of the chieftains of Samarhan, sent horses and camels as tribute. When this embassy returned, *Fu-an* was sent for a second time to Samarhan, with presents for the king. He returned in 1409. An envoy from Samarhan came along with him. Subsequently Samarhan sent tribute every two or three years.

In 1415, when *Li-ta* and *Ch'en-ch'eng* (see *China Review*, Vol. iv, pp. 314, 315) returned from their mission to the *Si-yü*, an envoy from Samarhan went with them, and when this envoy returned he was accompanied by *Ch'en-ch'eng* and *Lu-an*, carrying silver and silk-stuffs as presents for the chieftain 兀魯伯 *U-lu-bai* (see Note †, page 125, a) and others, and when *Ch'en-ch'eng* went back to China an envoy from Samarhan accompanied him. In 1420 *Ch'en-ch'eng* was again dispatched to Samarhan, and another Chinese envoy, the eunuch 郭敬 *Kuo-king*, was associated with him.

In 1430 in autumn or in winter envoys volved to *Timur's* fourth son *Shah Rukh*. But after *Timur's* death *Kahlil* (the *Ha-li* of the Chinese records), son of *Miran Shah*, the third son of *Timur*, usurped the throne of Samarkand. After about 4 years reign (1405-9) and a continual struggle with the other princes he was made prisoner by *Khodaidad*, one of his generals, who had revolted and brought the prince to *Andekin*. Finally *Shah Rukh* took possession of Samarkand. He pardoned his nephew *Khalil* and appointed him governor of *Khorassan*, where he died soon after (*Deguignes*, l. c. v., p. 81).

\* It is possible, that the character 里 *li* is a misprint for the similar looking 黑 *hei* and that the name must be read *Sha hei Nu r ding*. *Deguignes* (l. c. v. 77) mentions a *Sheikh Nur reddin* who revolted against *Khalil*.



with tribute arrived from Samarhan. They had been sent by the chieftain 兀魯伯米兒咱 *U-lu-bai Mi-r-dsa* (Ulug Beg Mirza) and other chieftains. In 1432 the eunuch *Li-kui* was dispatched to Samarhan with presents for them. In 1439 a fine horse was offered to the Emperor by the chief of Samarhan. It was of black color with a white forehead and white feet. The Emperor ordered a picture of it to be made and to name it 瑞馮 *Shui-pao*.\*

In 1445 in the 10th month the Emperor wrote the following letter to the King of Samarhan 兀魯伯曲烈十 *U-lu-bai-k'ü-lie-han* (Ulug Beg Gurkhan): † "I am thankful to you, king, that you have sent tribute from so far a country as yours, and in reward I send you some pieces of silkstuff and garments for your wife and your children, and as a particular mark of my esteem I add some vessels made of gold and jade, a spear with a dragon's head, a fine horse with saddle, and variegated gold embroidered silkstuffs."

In 1456 an embassy from Samarhan with tribute arrived at the capital. The Board of Rites made on this occasion a report to the Emperor, stating that it had always been

\* It seems that *Ulug Beg* has twice made to the Emperor of China a present of a black horse with white feet. We read in the narrative of Shah Rukh's embassy to the Chinese Court (Rehatssek's transl.) that the envoys saw (in 1420) the Chinese Emperor mounted on a tall black horse with white legs, which Mirza Ulug Beg had sent him.

† *Ulug Beg Mirza*, the eldest son of Shah Rukh, son of Timur. He was born in 1394. His father appointed him governor of Transoxiana and he resided in Samarkand. When Shah Rukh died, in 1446, he was succeeded by Ulug Beg. Thus we understand, why in the Chinese records under the years 1415 and 1430 Ulug Beg is styled only *chieftain* (頭目). When the Chinese embassy, sent out in 1445, arrived at Samarkand he had already succeeded his father and accordingly the Chinese chroniclers style him king (王 Wang). The narrative of Shah Rukh's embassy to China reports, that when this embassy had reached Samarkand, in 1419, Ulug Beg had already before this dispatched his own envoys with a company of Khata people. I have little doubt that the embassy here alluded to is the same as reported in the Ming history as having accompanied the Chi-

considered a rule to reward generously the envoys and other members of the foreign embassies, which presented tribute, but that this abuse ought to be abolished and the return presents reduced. The Board of Rites proposed amongst others the following rates to be adopted:—

Every horse of that breed called 阿魯骨 *A-lu-gu*,\* when presented as tribute to be estimated=4 pieces of variegated velvet (絨緞) and 8 garments of cheap silk (絹).

3 camels=10 garments of cheap silk.

1 Tartar horse (達達馬 *Ta-ta-ma*) =1 piece of hempen cloth (紵絲) and 8 pieces of cheap silk.

They (the embassy from Samarkand) had also brought jade, but only 24 pieces of it, weighing 68 *kin*, were fit for being worked, whilst the rest, 5900 *kin*, was of no use. The Board of Rites proposed, that they should sell it for their own account, but they solicited the Board to accept it at the rate of one piece of cheap silk (絹) for every 5 *kin* of jade, to which the Chinese Government consented. When the embassy went home the Emperor sent presents for the King of Samarhan by name of 卜撒因 *Bu-sa-yin*.†

nese envoy Ch'en Ch'eng, when he returned from Samarkand. The dates seem to agree (see above). Ulug Beg was killed in 1449 by his unnatural son Abdulatif. Ulug Beg was a very learned prince and protector of sciences, and especially astronomy flourished in Samarkand under his reign. By his order two celebrated astronomers, Gaith-eddin Djemshid and Kadizadeh al Rumi, compiled the astronomical tables *Zig Vlug Beg*. Ideler, the well-known German astronomer and chronologist, has published, in the *Nouv. Journ. Asiat.* 1835, xv., an interesting article on the Chronology of Khata and Igur, by Vlug Beg. This treatise is found in the introduction to the astronomical tables.

\* I am not prepared to say what breed of horses is meant by a *lu gu*. Perhaps *arghamak* is intended. This is the name for *Turkoman* horses in Samarkand (Khanikoff, the *Khanate of Bukhara*, p. 154). Compare also the narrative of Shah Rukh's embassy to China (Rehatssek's transl.) The Emperor said to the envoys, that he had a mind to send to Kara Yussuf and to ask from him some fine race horses. At the time here spoken of Kara Yussuf (1403-20) was prince of the *Turkomans* Kara Koinlu (Deguignes, i 263).

† At the time here spoken of Abu Said reigned in Samarkand, 1451-68. He was the son of Mo-

In 1457 the Emperor sent the *tu-chi-hui* 馬雲 *Ma-yün* and others to the *Si-yü* with presents for the 鎖魯檀 *So-lu-t'an* (Sultan) 母撒 *Mu-sa*,\* who ordered to escort the imperial envoy, when he went home. *So-lu-t'an* in their language means "sovereign" and has the same meaning as 可汗 *K'o-han* (Khan) in Mongol.

In 1463 the *chi-hui* 詹昇 *Chan-sheng* was sent with a mission to Samarhan.

Under the reign of *Ch'eng-hua* (1465-88) the *so-lu-t'an* 阿黑麻 *A-hei-ma* † sent three times tribute to the Chinese Court. In 1483 he sent an embassy to China together with the chief of *I-sze-fa-han*. They carried as presents two lions ‡ When *A-hei-ma's* envoy had arrived at Su-chow he requested a high Chinese officer to be dispatched to meet him. The subject was discussed in the council of Chinese ministers, and from different sides it was objected that lions were useless beasts; they could not be employed in sacrifice, while they were also unfit to be yoked to a cart. Therefore they should be refused. But the Emperor ordered an eunuch to be sent to meet the lions. The food of these beasts consisted in two living sheep, two jars of 醋酏 *ts'u-yü* (a kind of sour soup) and two jars of milk with honey, every day. The name of the envoy from Sa-ma-r-han was 怕六灣 *P'a-liu-wan*. § He was not satisfied with the presents he had received from the Emperor. When he re-

turned home the Emperor ordered the eunuch 韋洛 *Wei-lo* and the master of ceremonies 海濱 *Hai-pin* to accompany him. They went not by the usual way but proceeded to *Kuang-tung* (Canton), where the envoy of Sa-ma-r-han bought a number of Chinese girls. *Wei-lo* made *Hai-pin* responsible for this contrariety to law, and the latter was accordingly degraded. The envoy then asked the permission to proceed by the sea way to *Man-la-kia* (Malacca) to buy there a 狻猊 *suan-i*\* and to present it to the Emperor. But *Wei-lo* made objections. (It is not stated whether or not *P'a-liu-wan* was finally allowed to go home).

hammed, son of Miran Shah, son of Timur. Busain or Busaid is another form for Abu Said. See my Notices of Mediæv. Geogr., Note 185.

\* I have not been able to find out, who was the Sultan *Mu-sa* in the *Si-yü*. The latter, as is known, is a general Chinese term to designate Central and Western Asia. It seems to me that, although *Musa* is a name of frequent occurrence in Mohammedan history, no prince so named is mentioned by the Mohammedan historians at the time here spoken of. In 1457 *Abu Said* still reigned in Samarkand, and, as we have seen, the Chinese were acquainted with his name.

† Sultan *Ahmed*, the eldest son of *Abu Said*, reigned in Samarkand, 1468-93.

‡ With respect to lions, known to the Chinese in early times, compare my Notes on Chinese Mediæv. Trav., p. 91.

§ Probably *Pehelewan*, meaning valiant in Persian.

In 1489 an envoy from Sa-ma-r-han arrived at Kuangtung. He had come by way of *Man-la-kia* and brought as tribute a lion and parrots. The Governor of Kuangtung reported to Peking on his arrival. The Board of Rites objected, that the sea way for Sa-ma-r-han is not the regular way for carrying tribute and that besides this a lion is a beast too dangerous to be kept for pleasure. Its transport to the court would cause great trouble and require considerable expense. The Emperor himself declared, that he disliked rare birds as well as strange beasts. But nevertheless presents were bestowed upon the envoy.

In the next year (1490) an envoy from Sa-ma-r-han arrived together with an embassy from *T'u-lu-fan* (Turphan) to present a lion and a beast called 哈刺虎刺 *ha-la-hu-la*. † When they had reached Kan-su pictures were taken of these beasts and sent by a courier to the Emperor. The ministers proposed to refuse these presents, but the Emperor agreed to receive them.

An embassy from Samarkand to the Chinese Court is further recorded under the year 1501, and several embassies from the same country took place under the reign of *Cheng-te* 1506-22.

When in 1523 an embassy from Samarkand had reached the capital, the Board of

\* Properly a fabulous beast.

† It seems to be a *Karakal*, *Felis Karakal*.

Rites laid before the Emperor a report, pointing out that the embassies from foreign countries to the Court used to be on their road a whole year and then spend a considerable time at the capital. For the whole time their subsistence was at the charge of the 光祿 *kuang-lu* (the Banqueting Office). As there were no sums for defraying these expenses, it was proposed to change these regulations. The Emperor agreed.

In 1533 Sa-ma-r-han sent tribute to the Court. The envoy arrived together with embassies from *T'ien-fang* (Arabia) and *T'u-lu-fan* (Turpan). The Chinese Government was puzzled by the circumstance, that these embassies turned out to have been sent by nearly one hundred rulers, who all called themselves *kings* (*wang*), namely 15 kings in *T'u-lu-fan*, 27 in *T'ien-fang* and 53 in Samarkand. In the year 1536 the number of kings in the western countries, who offered tribute, amounted even to more than 150. The question whether these titles had to be acknowledged by the Chinese Government was much discussed in the council of the ministers, and it was finally decided to title them in the imperial rescripts as they used to call themselves. In the new regulations it was further established, that in the future foreigners should not be employed as interpreters and that only Chinese interpreters had to be used.

Under the reign of *Wan-li* (1573-1620) the intercourse with Sa-ma-r-han was still animated, for those foreigners liked to carry on trade with the Chinese people. Besides this it was the custom, that when they had entered into China, the Chinese Government took charge of their subsistence. However it had been settled that tribute should be sent from Sa-ma-r-han only once every five years.\*

\* It is known, that at the close of the 15th century the Timurids had been expelled by *Sheibani Mahmed Khan*, the founder of the Uzbek dynasty in Khovarezmi and of Uzbek power in Transoxiana. The Uzbeks reigned in Transoxiana 100 years, to the close of the 16th

After this historical sketch of Chinese intercourse with Samarkand in the days of the Ming, the Ming-shi adds a few details, describing the city of Samarkand, the products and customs of the country. As the information on the same subject, found in the Ming Geography, is more detailed, I may present in the following translation a fusion of these notices given in both works. The Ming Geography draws principally from the above-noticed narrative (p. 315) *Shi-si-yu-ki*, the original of which does not exist at the present time.

The kingdom of *Sa-ma-r-han* extends for 3,000 *li* from east to west. It consists of vast plains. The soil is fertile. The city in which the king has his residence is 10 *li* ( $3\frac{1}{2}$  Engl. miles) and more\* wide and its population is densely crowded. In the southwestern part of the city numerous stores of various kinds of merchandize are found. The city is known also under the name of "city of abundance" (富饒城). In the northeastern part of it, there is a beautiful building set apart for praying to Heaven. The pillars of it are all of 青石 *ts'ing-shi* (Lapis Lazuli) with engraved figures. There is in this building a hall, where the sacred book is explained.† This sacred book is

century. They were succeeded by the dynasty of the *Astrakhanids* (For further particulars see Prof. H. Vambery's *Geschichte Bochara's oder Transoxanien's*.) It is unknown to me whether the Mohammedan annals of the 15th and 16th and 17th centuries mention any diplomatical intercourse between Samarkand and China. It seems to me, that the so-called embassies from Samarkand, as recorded in the Chinese annals, in the 16th and 17th centuries, bore a purely commercial character.

\* According to Clavijo the capital of Timur was a little larger than Sevilla. It seems, that modern Samarkand stands on the same place as the ancient city. Prof. Vambery (*Gesch. Bokhara's oder Transoxanien's*, I. 224) thinks, that in the days of Timur Samarkand had a greater area than now-a-days. On the map of modern Samarkand, appended to Khanikoff's "Khanate of Bukhara," the walled city is represented as an oblique somewhat irregular square, each side measuring about two English miles.

† The Chinese reporter saw probably the great Mosque built by order of Timur in 1399 after his return from India, at great expense and in sumptuous style. Sherif-eddin states (P. de la Croix l.c. III. 180) that it was situated near the

written in gold characters, the cover being made of sheep's leather.

The king wears a white round cap, his wives wind about their heads white silk-stuffs. The people are handsome and skilful. The customs and the products of Sa-ma-r-han resemble those of *Ha-lie* (Herat, see further on). The use of wine is prohibited, and it is not allowed to be sold in the market. For their beverage and food the people like sour and sweet things.\* They mix their broth with rice and meat. Their vessels are of gold and silver.† They do not use chop-sticks (to take up food with them) nor spoons, but take their food up with their fingers. When they kill oxen or sheep they bury the blood in the ground.‡ In trade they use silver coins minted in the country.

The following products are enumerated :

Fine horses, single-humped camels, broad-tailed sheep, lions.

**爾茲思檀** *Gi-bi-sze-t'an*, a tree, the leaves of which resemble the leaves of the **山茶** *Shan-ch'a* (Camellia), whilst the

college *Medresseh Kh'nym*, built, as has been suggested, by one of Timur's wives, a Chinese princess (see Note †, page 121). Khanikoff on his map of Samarkand locates it near the gate *Hazreti Shah Zinde* (the northern gate) whilst Prof. Vambery describes from his own observation—strange to say—the same medresseh as situated near the *Dervazei Bokhara* (South-western gate.)—In his *Reise in Mittel Asien*, p. 186, Prof. Vambery states that the Mosque of Timur is situated "an der Südseite der Stadt." It seems he means outside the southern wall. Khanikoff does not mention Timur's Mosque, but he speaks of the Tomb of Timur, which he marks in the South-western part of the city. But Prof. Vambery (l.c. 188) saw the same Tomb of Timur South-east of Samarkand, thus outside the city. Unfortunately I have not access to a description of Samarkand posterior to the Russian occupation, and am therefore not in the position to elucidate the conflicting accounts of the two travellers.

\* Sherbet, the favored drink of the Persians. They like also a kind of sour soup, called *ash*.

† The Chinese author speaks evidently of the vessels in use at the Court. We know from Clavijo's reports, that the meals used to be presented to Timur and his family on gold vessels, whilst the princes were entitled only to silver vessels.

‡ This is still the custom of the butchers in Persia. See also: Chardin's *Voyage en Perse*, III. 115.

fruit is similar to the fruit of the **銀杏** *Yin-hing* (*Salisburia adiantifolia*), but a little smaller.\*

**瓦矢實** *Wa-shi-shi*, a plant resembling the **野蒿** *Ye-hao* (wild *Artemisia*). The fruit is very fragrant and good for driving away insects.

**花藥布** *Hua-jui-pu* (lit. cloth made of blossoms). †

**水晶鹽** *Shui-tsing-yen* (rock crystal salt). This kind of salt is very hard and bright like rock crystal. The people work it into dishes. When moistening these dishes with water, meat can be eaten in them without using salt. ‡

Besides this, gold, silver, copper, iron, and jade are found in this country. East of the city of Samarhan, there is a river called **哈刺卜蘭** *Ha-la-bu-lan*. It is shallow but broad and flows northward.

To the east the country of Samarhan borders on *Sha-lu-hai-ya* (*Shahrukha*, see above), *Ta-shi-gan* (*Tashkand* see above), *Sai-lan* (*Sairam*), *Yang-i* (see above).—*K'o-shi* (*Kash*) and *Tie-li-mi* (*Termed*) are west of it. All these countries depend on Samarhan.

I may finally notice, that in the *Mém. conc. les Chinois*, xiv., p. 243, 244, Father Amiot has translated four letters addressed to the Ming Emperors by envoys from Samarkand.

**卜花兒** *Bu-hua-r* (*Bokhura*).

*Bu-hua-r* is situated more than 700 *li* north-west of Samarhan. The city lies in a plain and is 10 *li* and more § in circumference. The population numbers 10,000 families and has the repute of great wealth.

\* It seems that *pistachios* are meant.

† Perhaps cotton.

‡ *Chardin*, *Voyage en Perse*, III. 30, reports that the stone salt of Persia is so hard, that the poor men used to build their houses of it. Red stone salt is found according to Lehmann in the mountains of *Karshi* (South-west of Samarkand) see *Beitr. z. Kent. Russland's*, xvii. 214.

§ This figure is probably an erroneous one. According to Khanikoff's map modern Bokhara is at least 40 *li* (about 13 English miles) in circuit.

The land is low and the climate warm. The country produces the five kinds of corn, mulberry trees, hemp, silk, the six kinds of domestic animals. It is a very rich country.

After this the mission of *Ch'en-ah'eng* to the *Si-yü* is reported with some details (Comp. above, *China Review*, p. 314).

In 1432 *Li-ta*, who had been intrusted with a mission to the *Si-yü*, visited also *Bu-hua-r*.

### 黑婁 *Hei-lou*.

*Hei-lou* is not far from *Sa-ma-r-han*. These two countries have always been allied by marriages (of their rulers). The mountains, rivers, plants, birds and beasts of *Hei-lou*\* are all of a black color. Even the men and women are black.

In 1432 an embassy from this country arrived with tribute to the Chinese Court. In 1437† another embassy was sent to China by the king of *Hei-lou* 沙哈魯鎖魯檀 *Sha-ha-lu So-lu-t'an*.‡ At the head of this embassy was the *Chi-hui* 哈只馬黑麻 *Ha-dji Ma-hei-ma* (Hadji Mahmud). He presented tribute and received presents for his sovereign. In 1441 again an embassy from *Hei-lou* arrived, and in 1453 an embassy from that country reached the capital, together with (a caravan of) 31 neighbouring tribes (cities), comprising more than 100 men and women. They presented as tribute 247 horses, 12 mules, 10 donkeys, 7 camels, besides jade, sal ammoniac, fine swords made of *pin'tie* (steel, see Note \*, page 21, a).

In 1463 the King of *Hei-lou*, by name 母賽亦 *Mu-sai-yi*, sent his *Chi-hui*-*ts'ien-shi* 馬黑麻捨兒班 *Ma-hei-*

\* *Hei* in Chinese means black, *lou*=frequent.

† The Chinese text has the second year of 正德 or A.D. 1507. But this date is evidently a mistake for second year of 正統 or 1437, for the Chinese historians report the events always in a chronological order.

‡ We shall see further on, article *Herat*, that the name of *Shah Rukh*, ruler of *Khorassan* (*Herat*) 1405-47 is rendered by the same Chinese characters *Sha-ha-lu*,

*ma She-r-ban* and others with tribute to the Emperor. The envoy received presents for his sovereign, and was himself rewarded and raised to the rank of *Chi-hui-t'ung-chi*. The seven officers who had come with him were all raised to higher ranks.

In 1483 an embassy from *Hei-lou* arrived, together with the envoys from *Shi-la-sze* (*Shiraz*), *Sa-ma-r-han* and 把丹沙 *Ba-dan-sha*.\* They carried lions as presents for the Emperor. The name of the ruler of *Ba-dan-sha* (at that time) was *So-lu-t'an Ma-hei-ma*.

Once more an embassy from *Hei-lou* is recorded under the year 1490. It reached the Court at the same time as an embassy from *T'ien-fang* (*Arabia*) and several other embassies. They brought as tribute camels, horses and jade.†

### 渴石 *K'o-shi* (*Kash*).

*K'o-shi* is situated south-west of *Sa-ma-r-han* and is distant 360 *li* from this city. The city of *K'o-shi*, which is 10 *li* in circumference, lies in the middle of great villages.‡ There are fine palaces and a beauti-

\* Perhaps *Badakhshan* is meant. However, as we shall see, this country is treated of further on and termed there *Ba-da-hei-shang*.

† Notwithstanding all these details given in the *Ming-shi* with respect to the embassies from *Hei-lou*, I am not in a position to decide what country is meant, and leave the identification to orientalists better acquainted than I am with the history of Western Asia. Perhaps *Khorassan* is to be understood.

‡ *K'o-shi* is without any doubt *Kash*, the name of a district and a city situated South of *Samar-kand* in a very fertile country and surrounded by a number of rich villages, as the ancient *Mohammedan* authors report. Prof. *Vambery* (*Gesch. Bochara's oder Transoxanien's*, p. xxx.) gives the names of some of these villages. *Kash* seems to have existed in the 7th century of our era, at least the Chinese traveller *Hüan-tsang* mentions

渴霜那 *K'ie-shuang-na* 300 *li* south-west of *Sa-mo-kiên* (*Samarkand*) and the former place of country may be identified with *Kash* (See *Stan. Julien Mém. s.l. Contrées occident*, i. 22). I am not aware whether the exact position of the city of *Kash*, or *Sheher Sabz*, as the place is more commonly called, has been determined. Some maps place it south-east of *Samarkand*, others south-west of it, e.g. the map of the *Geograph. Magazine*, Novemb. 1875 at 66° 48' east long. (*Samarkand*=66° 59').

ful temple (mosque). The pillars are of jade; the walls, doors and windows are adorned with gold, precious stones, and coloured glass. In former times the ruler of Sa-ma-r-han *fu-ma T'ie-mu-r* used to reside in this city.\* Outside of it there are fields irrigated by water. To the south-east in the neighbouring hills there are plenty of gardens,† and 10 *li* and more west of K'o-shi one meets many rare trees. 300 *li* to the west the traveller reaches a great imposing mountain, with a defile through it. One might think that it has been cut artificially. At the exit of the defile, which is 2 or 3 *li* long and has a direction from east to west, there is a stone gate. The color of the stones is that of iron. For this reason this gate is called by the people of the country 鐵門關 *T'ie-men-kuan* (Iron Gate). A military post has been established there. There is a tradition that *T'ai-tsu* of the Yüan (Chinghiz Khan) met here an animal with one horn.‡

\* As has been stated in Note †, page 121, a the great Timur was born in one of the villages near Kash, which was the property of his family. We learn from Timur's biographers that he had a predilection for Kash and erected many magnificent buildings there. After the capture of Urghendz, the capital of Khorazm, he ordered skilful workmen from this place to be sent to Kash, where a beautiful palace, mosques and other buildings were raised. (Deguignes, l.c. v. 12; Vambery, l.c. i. 223).

† Owing to the beautiful gardens in the vicinity of Kash, it received the name *Sheher Sabz* or green city.

‡ It is in Chinese sources, that we find the earliest notices of the *Iron Gate*, the celebrated defile, situated between Kash and the Oxus in the South, through which the road from Samarkand to Kabul leads. The Buddhist monk Hüan ts'ang, who visited Central and Western Asia in the first half of the 7th century, states, that after leaving *Kie shuang na* (Kash, see note 208) he proceeded in a south-westerly direction 200 *li* and then entered a hill country where the way was rough and led along precipices. No habitations were to be seen, and no water or grass. After he had gone in a south-easterly direction through the hills for 300 *li*, he came to the *Iron Gate*. So they call (says he) the defile between two parallel mountains which rise on the right and left, and are of remarkable height. They are divided only by a narrow path, and that cut across by precipices. These mountains form on either hand lofty walls of stone, having the colour of iron. Here has been set up a fold-

## 迭里迷 *Tie-li-mi* (Termed).

This place lies southwest of Sa-ma-r-han, from *Ha-lie* (Herat) it is 2,000 *li* and more distant. There is an old and a new city at

ing gate lined with iron. To both valves of the gate are attached a multitude of iron bells, and because of these circumstances and of the strength and difficulty of this pass it has received the name which it bears. Here at the Iron Gate is the northern boundary of the kingdom of 吐火羅 *T'u huo lo* (Tokharistan).

According to the Yüan or Mongol history, (annals subanno 1224) Chinghiz-khan advanced as far as eastern *In du* (Hindustan) and met at the *T'ie men kuan* or Iron Gate the 角端 *Küe tuan* (upright horn), a strange animal which advised the conqueror to go back and cease his conquests.

The Chinese traveller Ch'ang ch'un, in 1222, went twice from Samarkand to the Hindukush, passing through Kash and the Iron Gate. As I wish not to repeat here my translation of this part of the narrative, I beg the reader to refer to pages 41, 42, 43, and 46 of my Notes on China Mediæv. Travellers, where some particulars with respect to this defile will be found and the route from Kash to the Hindukush.

The earliest Mohammedan author, who mentions the Iron Gate, and under its Persian name *Dari-ahan* (Iron Gate), is the Arab Geographer El Yakubi (end of the 9th century.) With him it is the name of a town. Ebn Haukal (10th cent.) gives an itinerary from Nassaf (the same as Nakhshab or Karshi. Bibl. Orient., 659) to Termed, in which the Iron Gate appears. Edrisi (12th cent.) locates at the Iron Gate a small well-peopled town.

The Iron Gate is repeatedly mentioned in the Persian works on the history of Timur. Sherif-eddin gives (P. d. l. Croix, III. 173) the itinerary followed by Timur, when he returned from India to Samarkand in spring of 1398. After having crossed the Amu river he remained two days at Termed and then set out for Kash. On the first day he halted at the Kishlak (winter residence) of Jehan Shah, on the 2nd at the bath of Turki, on the 3rd day he passed through the Koluga (Iron Gate) and halted the night on the river Barik. On the 4th day he arrived at Chekedalik, on the 5th at Kuzimondak, on the 6th at Durbildjen, where Timur was met by his son Shah Rukh. On the 7th day he halted at a brook, and the 8th day he entered Kash.

It was not till the beginning of the 15th century that an European traveller saw the Iron Gate. Rui Gonzales de Clavijo on his journey as the ambassador of Henry III. of Castille, to the court of Timur in 1404, crossed the Oxus at Termed (he writes Termit) and then travelled via Iron Gate, Kash to Samarkand. Three days after he had left Termed, he arrived at the foot of very lofty mountains, where there was a little palace adorned with glazed tiles. Over these mountains led a pass, called the *Iron Gate*.

a distance of more than 10 *li* between them.\* The chief lives in the new one. The population of the city and its neighbourhood consists of only several hundred families, who are taken up with the breeding of cattle. The city of Tie-li-mi is situated east of the river 阿木 *A-mu*,† which abounds with fish. The country east of the river belongs to Sa-ma-r-han. To the west (of Termed, it seems) there are vast forests (jungles) of 蘆 *lu* (reeds)‡ in which lions are met with.

*Ch'en-ch'eng* and *Li-ta* (see *China Review*, Vol. IV., p. 314, 315) visited Tie-li-mi.

### 俺都淮 *An-du-huai* (*Andkhui*).

This place is situated 1,300 *li* north-west (should be north-east) of *Ha-lie* (Herat) and at the same distance south-east (south-west) of *Sa-mar-han*. The city is surrounded by great villages and is more than 10 *li* in

Here toll was taken on behalf of Timur for Indian wares. Clavijo heard, that here had formerly been an iron door on this pass. Three days later he arrived at the great city of *Kesh*.

After Clavijo, for 472 years, no European traveller had planted his steps on this road, when the Russian expedition last year visited the Iron Gate. Hitherto only a very short report of this expedition has been published in the *Turkestan Gazette*, but it has been very ably reviewed by Mr. P. Lerch and Col. Yule. (See *Geogr. Magaz.*, Nov. 1875. Some of the above details have been borrowed from this article.) However with respect to the position of the Iron Gate we remain still in doubt. We learn only from that report, that this gate is known now to the natives as the *Buzgola Khana* (Goat house).

\* With respect to this statement we read in Deguignes' *Hist. d. Huns*, v. 81, that Khalil Sultan ordered the city of Termed to be rebuilt at a distance of one parasang from the old city. About the history of Termed from Chinese and Mohammedan sources see my *Notices of Mediaeval Geography*, p. 167.

† The Chinese text has properly 阿朮 *A-shu*. But the second character is evidently a misprint for 木 *mu*. Termed, according to our maps, lies on the Northern bank of the Amu river, not east of it as the *Ming-shi* states; perhaps there may be near Termed a bend. But as is known the general direction of the Oxus when passing near Termed is from east to west, and the *Ming Geography* states correctly that the *A-mu* river from Tie-li-mi flows westward.

‡ In the narrative of Ch'ang-ch'un's travels (l. c. p. 42) dense groves of reed of enormous size are mentioned south of the Amu river.

circumference. It lies in a fertile, well-watered and well-populated plain, and has the reputation of being a pleasant place.

Between 1400 and 1416 An-du-huai used to send tribute together with *Ha-lie* (Herat), but afterwards the intercourse with An-du-huai was not continued.\*

### 八答黑商 *Ba-da-hei-shang*

*Ba-da-hei-shang* is situated north-east of An-du-huai. The city is ten *li* and more in circumference.† The country is vast. There are no obstacles on the route (notwithstanding the high mountains the traveller has to pass). The mountains and the rivers present beautiful scenery. The people are peaceable there. Many mosques‡ are seen in the country. The merchants from the *Si-yu* (Western and Central Asia) and those from the *Si-yang* (Western Sea, *i.e.* Indian, Arabian ports etc.) all come to this country to traffic. For this reason the people of *Ba-da-hei-shang* are very wealthy.

At first (*i.e.* when Chinese intercourse with Badakhshan began under the Ming) the son of *Sha-ha-la* (Shah Kurh, see further on) was the chief of *Ba-da-hei-shang*.§ In 1408 Emperor *Yung-le* sent the eunuchs *Pa-t'ai* and *Li-ta* (already mentioned) with

\* On modern maps *Andkhui* or *Andkud* is marked west of Balkh on the way to Herat. Timur, when in 1381 marching against Herat, passed through this place.

Prof. Vambery, in his "Gesch. Bochara's, etc." I. p. xxx., suggests, that *Andkud* may have been founded by the Mongols, the name being of Mongol origin and meaning in Mongol "united happiness." But the learned professor has made a slip. *Anda* in Mongol means a friend; A sound similar to *kud* is not met in the Mongol language. It seems that *Andkud* is not a very ancient city and is first mentioned in the days of Timur.

† According to Col. Yule (*M. Polo*, 2d ed. i. 164) the ancient capital of Badakhshan stood in the plain of Baharak, east of Faizabad, the modern capital.

‡ I translate 浮屠 *fou-tu* by mosques, supposing that Badakhshan was a Mohammedan country. But these characters properly denote a pagoda, a Buddhist monastery.

§ The Chinese statement may be correct. However I have not been able to find corroboration for it either in the *Bibl. Orient.* or in *Deguignes*.

a letter and presents to the chief of Ba-da-hei-shang. These envoys were ordered at the same time to visit also the countries of *Ha-shi-ha-r* (Kashgar, see above) and 葛忒郎 *Ko-t'e-lang*\* and to recommend to their rulers the protection of the merchants passing through their dominions. And since that time the intercourse of the distant countries with China through Ba-da-hei-shang has met with no difficulties.

In 1414 *Ch'en-ch'eng* (see above p. 314) was sent to this country, and in 1420 an embassy with tribute arrived at Peking (together with the envoy of Ha-lie (Herat,)

\* In my Notices of Mediæv. Geogr., p. 170, where I have laid before the reader some fragments of the history of Badakhshan from Mohammedan and Chinese sources, when quoting the above passage from the Ming-shi, I have made a slip, in stating that *Ko-t'e-lang* sent an embassy to China in 1408. But it seems, that further on in the Ming-shi the same country is mentioned again among the 29 little realms

see further on article Herat.)\* When this embassy returned home it was accompanied by *Ch'en-ch'eng* and the eunuch 郭敬 *Kuo-king*.

In 1461 the prince (王 *Wang*) of *Bada-hei-shang*, by name 馬哈麻 *Ma-ha-ma*, sent an embassy with tribute to the Chinese Court, and in the next year another envoy arrived from that country. His name was 阿卜都刺 *A-bu-du-la*. The rank of *Chi-hui-t'ung-chi*, bestowed in former times upon his father, was now transferred to the son.

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which used to send their tribute via Hami. However the name is written there 哈的蘭 *Ha-ti-lan*. I have little doubt, that *Ko-t'e-lang* and *Ha-ti-lan* both are intended for *Kotlan*, frequently mentioned in the history of Timur. It is the *Kutl* of Edrisi, where the Oxus takes its rise.

\* This embassy from Badakhshan is mentioned in the narrative of Shah Rukh's embassy.

## SHORT NOTICES OF NEW BOOKS

### AND LITERARY INTELLIGENCE.

*A Translation of the Confucian 易經 or the "Classic of Change," with Notes and Appendix.* By the Rev. Canon MacClatchie, M.A., Secretary of C. M. S. Missions in China. Shanghai, 1876.

This book professes to be a translation of the *Yih-king*, but is in reality a polemical pamphlet carrying on the war of the term question (*Shin versus Shangti*) under the mask of a translation. The author has not given any attention to the history of the text; he has not a word to say on the various commentaries that have been published and the various constructions that have been put in different ages on the system taught in the *Yih-king*. In short he rushed at a translation without possessing that critical apparatus and without entering upon those historical

and philological investigations of the text and commentaries without which a faithful translation of such a difficult text and of a work like the *Yih-king*, which is the accumulated outcome of three or four different ages, is simply an impossibility. Canon MacClatchie's Introduction, Notes and Appendices are almost entirely a reprint or recapitulation of his tirades against the term "Shangti" used by his fellow-labourers to translate the term "God" in Chinese. Instead of entering upon the preliminary philological, historical and textual questions, which Dr. Legge will no doubt deal with in the Prolegomena to his edition and translation of the *Yih-king* which he is just preparing for the press, Canon MacClatchie reiterates his lucubrations on the herma-



phrodite Monad, the chaos, the *ovum mundi*, the Oannes of Babylon, the Baal of the Phenicians, and all the other hideous epithets which he habitually hurls against the "Shangti" of the Chinese Classics. In short his well-known gibberish about a "Confucian" Cosmogony which never existed anywhere but in his own imagination is the one theme of his Introduction, his Notes and his Appendices. All this is here tacked on to a hasty badly-made translation of the Yih-King. And yet it appears from his own translation that there is in the whole of the Yih-King, text and commentaries, not one word about cosmogony, not one word about a Monad, or chaos, or *ovum mundi*. Heaven and Earth are throughout accepted as existing given points beyond which reason does not yet venture. It is only to the actual phenomena of nature, as she now is, and not to the origin of the world or anything pre-historic, that the diagrams of the Yih-King apply. Nor is there any theogony or theology to be discovered in the Yih-King. "Shangti" is referred to in two brief almost identical passages as being sacrificed to by Kings and Sages (pp. 196 and 232), but there is not one syllable in the whole book identifying him with Heaven or the K'een diagram. On the contrary, if "Ti" is identical with "Shangti" (see p. 270, note), then the fact that "Ti issues forth in the Chin diagram" (p. 362) proves conclusively that "Shangti" cannot be identical with the K'een diagram in which MacClatchie finds his hermaphrodite Monad. Canon MacClatchie's "God of the Classics" is *chi shin* (至神), and this is the God in whose name he fights the battle of the term question. But who is this *chi shin*? The only passage in which this term occurs in the whole range of Chinese classics is a passage in the Yih-King (pp. 318 and 319) consisting of three parallel sentences, and the parallelism (of 至精 most subtle, 至變 most changeable, and 至神 most spiritual) is so prominent here, that, we venture to say, no one acquainted with the

structure and idiom of the Chinese language will see in the term "*chi shin*" anything but an adjective "most spiritual." In short there is no God here at all.

But Canon MacClatchie cares little for philological examination of the text. He professes to have found a mightier key which will unlock to the world the mysteries of the Yih-King. This wonderful key, we are informed (Preface, p. v.), is comparative Mythology; wonderful indeed, when we consider that there is in the whole of the Yih-King no mythology whatsoever, with the exception perhaps of the few scanty references to Fuh-Hi, Shin-Nung and Hwang-Ti in the commentary (pp. 332-334), which personages however Canon MacClatchie regards as historical. But what are the mysteries of the Yih-King? According to the Reverend Canon they amount to this that Heaven is the male organ of generation and Earth the female, and that all the phenomena of nature are to be interpreted in a sexual sense (pp. 22, 116, 303, 346)! Now we must decline to sully our pages by wading through all the indecencies of Canon MacClatchie's translation and notes,—for they are not in the original. Although we have no prejudice whatever in favour of Confucianism, we feel it our bounden duty to protest against this slanderous misrepresentation of the philosophy of the Yih-King and of Confucianism in general, for, with all possible reverence for the Bible, we unhesitatingly affirm that the Yih-King is as pure as the Bible. For the benefit of the general reader however we must point out that the term 勢 never had the meaning which Canon MacClatchie gives to it in his translation (p. 22), though another meaning (*testes*) is first given in a Dictionary of the Yuen Dynasty but plainly inapplicable in this case to Khwän (female), and that the phrases 陽物 and 陰物 (p. 346) had anciently not that meaning which in modern parlance is indeed attached to them, that no Commentary to the Yih-King gives them the obscene meaning which Canon MacClatchie

forcibly drags in although the context plainly forbids it. How any one could see the Linga and Yoni in the terms 大生 and 廣生 (p. 304) is beyond our comprehension, the more so because in this passage Kheen and Khwän are not the same as Heaven and Earth but "paired with" Heaven and Earth. But Canon MacClatchie's view of Heaven (Kheen) being all male (Yang) and Earth (Khwän) being all female (Yin) is radically erroneous and based on an entire misunderstanding of the Yih-King, as will be seen by a reference to his own translation. On page 338 we read "the Yang diagrams have much Yin (in them), and the Yin diagrams have much Yang." On page 360 we find it distinctly laid down that there are operating in Heaven both the principles of Yin and Yang, as there are in Earth both the principles of Hard and Soft and in Man both the principles of Benevolence and Justice. It is manifestly unfair therefore to represent Heaven as purely Yang and Earth as purely Yin and positively slanderous to substitute for Yin and Yang the obscene terms of Canon MacClatchie's vocabulary. Yet this is what Canon MacClatchie does in his zeal and devotion for the adjective "*chi-shin*," the god of his own creation, and in his ire against "Shang-Ti" the God of ancient Confucianism. On this radical mistake is built up his whole argument, charging the Yih-King and Confucian philosophy with monstrous indecency.

How utterly uncritical Canon MacClatchie is will appear from the following examples selected from the mass of puerile blunders with which almost every chapter abounds. The term 象曰 he habitually translates by "Wän Wang says" though in the course of the remarks thus ascribed to Wän Wang, the latter is himself referred to as an example (p. 168). The term 文曰 he translates by "Confucius says," though the words thus put into the mouth of Confucius himself over and over again refer to Confucius as "my master" (子 pp. 8, 10, 12 etc.)

Likewise the term 繫辭 he translates by "Commentary by Confucius" although this very commentary quotes Confucius some thirty times as "my master said" (pp. 306, 308, 310, 312, 316, 320, etc., etc.) Again, who knows not that official buttons are a modern invention in China, and yet Canon MacClatchie translates the phrase 滅頂 occurring in the text of this "most ancient" Chinese classic (p. 136) by "the button (official rank) is lost!" But the most amusing blunder he makes in a footnote to the famous passage "the Yellow River gave forth the Delineation and the Loh gave forth the Book (Writing) and the Sages adopted them as their pattern" (pp. 325 and 326). Now Canon MacClatchie himself refers this to the time of Fuh-Hi or B. C. 2852. Nevertheless he explains in a footnote that the "Book" (see Legge's Classics, III, p. 321) here referred to is "the Shoo King, or Ancient Historical Classic" which, be it remembered records the events of Chinese history from B. C. 2356 down to B. C. 770! Equally curious appears to any one acquainted with Buddhism the constant use of the term "Kalpa" which is in numbers of places interpolated in the translation of or tacked on in footnotes to this "most ancient" Chinese Classic. The Plates, seven in number, with which Canon MacClatchie illustrates his volume have nothing whatever to do with the "ancient" Yih-King, but are the invention of Tauist and Buddhist cosmogonists of the Middle Ages, Ch'en Twan (A.D. 990) and Shao Yung (A.D. 1011-1077). MacClatchie deals altogether unfairly with the Yih-King and Confucianism generally by borrowing the misconstructions invented by Buddhist and Tauist writers of the Sung Dynasty and publishing them as his renderings of Confucian philosophy.

We harbour no ill-will against the Rev. Canon, who is entirely unknown to us except from what we learn of him by his publications, but for the sake of the cause he represents in China we deeply regret that he should have published such slanderous

charges against the Sages of the country whose hospitality he enjoys, and in the interest of honest criticism and of truth we feel bound to protest against his unfounded assertions. Were any Chinaman resident in England to apply to the Bible the same principles of interpretation (which Canon MacClatchie applies to the Yih-King), and express the results of his impure cogitations in the words of the Reverend Canon, he would have to go to Holywell Street for a bookseller.

Canon MacClatchie says somewhere that Chinese teachers do not explain to their pupils the uncleanness of the Yih-King. What a pity the Reverend Canon did not follow the example of these pagan teachers on the principle of "uncleanness . . . let it not be once named among you."

*The Question of Terms Simplified*, or the meanings of Shan, Ling and Ti in Chinese made plain by induction. By John Chalmers, A.M., of the London Missionary Society. Hongkong, Lane, Crawford & Co.; Shanghai, Kelly & Walsh. 1876.

Although we have no wish to take a part in the present contest concerning the term question, it is necessary to say a few words on the subject, that our readers may understand the *raison d'être* of Mr. Chalmers' publication.

The question of terms, in the form of *Shang-Ti* versus *Tien-Chu*, was two hundred years ago the bone of contention between the learned Jesuit Fathers and the ignorant Dominican mundane priests, till at last the latter craftily turned the question away from the ground of philology, where there was nothing to be said against *Shang-Ti*, to a series of side issues principally turning on the question of ceremonial usages and gained the victory by a Papal bull being issued in favour of the term *Tien-Chu*, with which term thenceforth Roman Catholicism became ecclesiastically, politically and idiomatically identified in China.

Twenty-five years ago the question of

terms became, in turn, the apple of discord among Protestant Missionaries, when their common antipathy to Roman Catholicism, the political attitude assumed by Roman Catholics towards the Chinese Government and the intense hatred aroused thereby on the part of the Chinese officials and people against the worshippers of *Tien-Chu*, induced the Protestant Missionaries to leave the term *Tien-Chu* out of the question. The fight accordingly rallied principally around the terms *Shang-Ti* and *Shin* (or *Chi-Shin*). Dr. Legge, Dr. Medhurst, Chalmers and Edkins, men whose sound philological learning has since gained the undisputed admiration of all parties, took the side of *Shang-Ti* on philological grounds, but their opponents, headed by the American Bishop Boone, found it to their advantage to avoid philology and to raise all sorts of side issues in the shape of logical and theological quibbles as to generic and relative terms, the exact meaning of Elohim, Theos and so forth. There being no Pope to cut the Gordian knot, a split took place among Protestant Missions, two separate versions of the Bible representing the two different terms were published and the two parties worked on, side by side, abstaining from discussions of the mooted point, till quite lately the smouldering embers of discord burst anew into flame.

This new contest was principally caused by Canon MacClatchie's deserting the *Shang-Ti* side on mythological grounds of his own imagination, by his adopting a new term *Chi-Shin* and especially by his continuing in occasional papers, contributed to different periodicals, to proclaim *Shang-Ti* as signifying a hermaphrodite Monad and, by inference, charging those Missionaries who used the term *Shang-Ti* with fostering a system which he, as unblushingly as unfoundedly, designated Priapism! Two Anglican Bishops also deserted the side of *Shang-Ti*, without however going over to the side of *Shin*, the one adopting the Roman Catholic term *Tien-Chu*, the other taking a position

midway between Shang-Ti and Shin. On the other hand the defenders of *Shang-Ti* gained a number of converts from the *Shin* side in various parts of China, and it is well known that most intelligent natives, even those who are compelled by their employers to use the term Shin, openly or secretly approve of the term *Shang-Ti* in preference to *Shin*, as was signally shown lately on the occasion of some public prize essays sent in by native scholars.

Mr Chalmers now comes forward with an attempt to simplify the whole question of terms. The simplification, which he proposes, consists in excluding all questions of comparative philology, comparative mythology, ontology and theology, and in treating the term question rigidly as a matter of Chinese philology, for which purpose he advises those who wish to settle the question to their own satisfaction one way or other, "to get the ability to read purely native literature without referring to a teacher or a Dictionary at every point." Here he has hit the right nail on the head. Equally so in his reference to the proverbial untruthfulness of Chinese teachers. "A good native teacher is a valuable assistant so long as he does not know one's motive for consulting him; but the moment he knows his employer's motives and wishes, he is the most prejudiced of all witnesses. He is ingeniously untruthful." We are convinced the term question would have been settled long ago, had it not been for the fact that numbers of Missionaries took sides in the dispute without being either by previous philological training or by ability to read purely native literature independently of their teachers fitted for the task, and that such men then depended upon the truthfulness (?) of their Chinese teachers.

The book before us is remarkable for the entire absence of all polemics and its rigid adherence to purely philological induction. It is in fact simply a philological treatise on the meaning of the terms Shin (which Mr. Chalmers spells Shan), Ling and Ti in Chi-

nese, holding up before the eyes of readers, who know Chinese, not arguments but facts than which there is indeed no tougher argument.

There is much in this book of great interest to the general student of Chinese literature quite apart from the term question. Mr. Chalmers' parallels between Hwai-Nan Tsze and Emerson (pp. 39-45), his remarks on the history of the title Hwang-Ti (pp. 63-66) and the historical notes on the antiquity of the Shoo-King and Yih-King (pp. 67-68) are of permanent value.

The only point on which we disagree from Mr. Chalmers is a matter of opinion. He thinks it is a shame and a reproach to the whole Missionary body that the term question remains unsettled, and he looks forward to "the happy day of union." Now we beg to differ from him for the following reasons. We think that the present divergence of opinions has a deeper root than that of philological ignorance. It is the essence of Protestantism to allow every individual to think, reason, argue and believe for himself, and as long as Protestant Missionaries are Protestant they will always differ from each other on philological questions as well as on questions of dogma, ceremonies and church government. Men who content themselves with picking up more or less of the Vernacular, and have neither time nor inclination for the study of the Chinese Classics, will never see the force of the argument that *Shang-Ti* is a relic of ancient Monotheism deposited in the Chinese classics before Tauism or Buddhism arose. Men who study the written language but have had no proper logical or philological training will continue to dive into the writings of native Pantheists or Materialists like Choo-Hi (who naturally prefer the term *Shin* to *Shang-Ti*) and consider their preference for *Shin* confirmed. And what after all would be gained on that "happy day of union?" We are told that one and the same Bible could be used throughout China, and general coöpera-

tion of Protestant Missionaries would be the result. We are however not so sanguine. There are at present three versions of the Bible in use in China, and they differ from each other much farther as regards the principles of translation than as regards the term question, whilst the Baptist version raises another term question as to the correct rendering of *πατρις*. It seems to us very probable that on the happy day of union between the defenders of Shangti, Shin, Tien-chu, Chi-Shin, Chin-Shin etc. etc. new differences will arise and be fought over as long as the Church Protestant is a Church Militant.

As a question of philology the case is plain enough, and Mr. Chalmers' book has dealt the deathblow to all corrupt doctrines on the term question in this respect. As a Missionary question, we fear, the feud will go on till Missionaries, pushed hard by a common foe, find something better to do than to fight each other. As a practical question, we hope, it will solve itself when the native Christians are numerous, intelligent and independent enough to assert their own convictions even, if need be, in opposition to their foreign pastors.

*Guide for Tourists to Peking and its Environs.*  
Hongkong, China Mail Office, 1876.

In these days of globe-trotting a brief condensation of all that is most valuable for the ordinary Tourist visiting Peking in the not in considerable literature which has accumulated from the pens of Dr. Dennys, Mr Mayers, Dr. Edkins and Dr. Bretschneider, was certainly a desideratum. The author of the brochure before us acknowledges his indebtedness to these authorities, and his aim being simply to give "an abridged description of Peking according to the actual state of our knowledge," he has succeeded very well. All that is of practical value for one who wishes to do Peking in a few days and add a few days of excursions into the surrounding country, is here indeed well and lucidly put together. The plan of the city

of Peking and the sketch-map of its environs are a valuable addition to this Peking Bradshaw.

**中西關繫略論** Discourses on Affairs of importance for Chinese and Foreigners. Shanghai, 1876.

Under the above title a neatly-printed volume has been issued in Chinese and advertised under the title "China and her Neighbours, a tract for the times," by the Rev. Young Allen. The book is written in a remarkably simple and yet elegant style, and cleverly arranged so as to hide the religious kernel of the instruction to be conveyed under the cover of official documents and state papers with which the volume opens and closes. Most of the articles on Christianity and Mohammedanism we had seen before in the columns of Mr Allen's excellent periodical the *Wan-kwoh-kung-pao*. The whole is a series of popular lectures on the superiority of Christian civilisation, and whatever fault we have to find with the book is probably caused by the popular form of treatment adopted by the author. There are many sweeping assertions which credit Christianity with what strictly speaking is either not due to it, except perhaps in its most modern form, or at any rate not directly due to Christianity. Besides he gives an undue preference to mechanical and engineering science and entirely omits all mention of the philosophy of Western Nations. If this omission is caused by the fact that the philosophy of Europe owes more to Plato and Aristotle than to Christianity, it was neither fair nor wise of the author to keep silent on the subject. As the case stands, a Chinese reader will probably put down the book confirmed in his belief that whatever religious comfort there may be in Christianity and whatever superiority foreigners may possess in matters of engineering skill and mechanical contrivance, there is no foreign philosophy in existence that could match with Confucius, Lao-tsze or Chwang-tsze.

*The Roof of the World*, being the narrative of a journey over the high plateau of Tibet to the Russian Frontier and the Oxus sources in Pamir. By Lieut.-Colonel P. E. Gordon, c.s.i. Edinburgh, 1876.

The "Roof of the World" appears to be the local designation of the plateau of Pamir. The scanty information gathered by Lieut. Wood in 1838 concerning this previously almost mythical region, was supplemented in 1867 by the extensive explorations of the Russian traveller Sewerzow. The journal of the latter, though translated into German, remained however an almost sealed book to the English public. Meanwhile the affairs of Central Asia rose in political importance, and when Atalik Ghazi ascended the throne of Eastern Turkestan in 1872 Sir Douglas Forsyth was dispatched by the Government of India to do honour to the friendly potentate. One of the results of this mission was a partial exploration of the Thian Shan and Pamir mountains. The expedition started from the Punjab in summer 1873, and passed the snowfields and glaciers of the Karakorum mountains with comparative ease in October. One party of the expedition took the eastern route by the Pangong lake to avoid the difficulties of the Karakorum range, but found their journey by no means easier. At the southern boundaries of Turkestan officials, sent by Atalik Ghazi, received the expedition, which now proceeded through the upland country of the Kirghiz nomades to Yarkand, the chief city of Eastern Turkestan, and thence to Kashgar where the Atalik received the Mission with the highest honours. The Atalik, it appears, has lately sworn allegiance to the Porte, and though he maintains friendly relations with the Czar he is busy reforming his army and closing the passes on the Russian frontier with strongly-built and well-armed forts. In January 1874 a party of the expedition, consisting of Colonel Gordon, Capt. Trotter and others set out for a survey of the Thian Shan mountains. In March they visited

the almost unknown tracts of the Pamir region, passing the valley of Sirikol whence the great stream of Yarkand flows into the Chinese deserts, and thence crossing the Niza Tash chain reached the Pamirs and were perched on the giant "Roof of the World." The Mission safely returned, after sending a messenger to explore the lower course of the Oxus, to the Punjab in summer 1874.

The volume is illustrated with sixty-six drawings done on the spot and a carefully-executed map.

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*American Oriental Society.*—Among the communications presented in the course of the proceedings of the American Oriental Society in Boston (May 19, 1875) the following are of interest to Sinologists: No. 1, Dr. A. O. Treat, on the language of China, its tones and aspirates and its contrast with the Japanese in respect to euphony; No. 3, on the abacus of China and Japan by Mr. A. Van Name; No. 8 on a praying machine in use among the Mongols, by Dr. A. O. Treat. At the proceedings at New Haven (Nov. 4, 1875) the following communications referring to Chinese subjects were presented: No. 1, Account of the Versions of the Scriptures in the Chinese Language, with remarks on a proposed Mongolian version, by Rev. S. T. J. Schereschewsky; No. 3, on a recent sketch of the Korean language contained in Dallet's *Histoire de l'Eglise de Corée*, by Mr. A. Van Name. Among the communications presented during the proceedings at Boston (May 17, 1876) is also one on Central Asia as a field of research, by Prof. J. W. Jenks.

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*The Congress of Orientalists.*—The third session of the International Congress of Orientalists was opened at St. Petersburg on Sept. 1st. The first reference to Chinese subjects was made in the course of the sitting of the Central Asia Section, when Mr. Howarth led the debate on the question whether there was a Mongol tribe or people before Ghengis Khan and Professor Vassilief

referred to Chinese works as containing the only reliable sources of information regarding Central Asian history anterior to the fifteenth century. At the meeting of the Extreme East Section, the antiquity of Japanese chronicles or written historical traditions having been discussed by M. Makhov and Vice-Admiral Enomotto, Chinese subjects engrossed the attention of the Congress. Professor Léon de Rosny started the question whether it was possible to reconstitute, in the interest of comparative philology, the language spoken by the Chinese at the time of the Han dynasty and even the idiom of the centuries anterior to that dynasty. In reviewing the materials obtained up to the present time for the reconstitution of the ordinary language of the ancient Chinese, Professor Rosny passed a high but deserved eulogy on the remarkable results gained in this direction by the researches of the Rev. Dr Edkins and stated his opinion that the affinities of the Chinese with the Tatar and even with the Japanese language had begun to enter the region of the most incontestable facts of linguistic science. The meeting closed with an animated discussion on the characters and linguistic affinities of the Corean language and the subject of the first Chinese emigrations in the basin of the Yellow River.

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## NOTES AND QUERIES.

### NOTES.

TONE AND ACCENT IN THE PEKING DIALECT. (See Vol. IV, pp. 332, 400.)—The system of visible speech as originated and carefully worked out by Mr Melville Bell may be applied with great advantage in the study of Chinese. Whether it is possible to use this system in education in China, for the elevation of the untaught multitudes who at present do not learn to read, is a question that cannot now be answered. Something ought to be done for the establishment among them of a system of primary education, but perhaps this would be better based on a selection of the native characters, making new ones when the colloquial requires them in each case. Whatever may be said against the introduction of alphabetically-written educational books, if an alphabet be adopted, it should be a scientific one, and this is what Mr Bell has furnished. Perhaps thirty years after this time there may be four sets of educational books in use for Chinese schools. There will be the old Confucian books with the five thousand characters, the learning of which needs at least five years' study and from that till ten. There will be books in the Roman character, the outcome of the present system pursued by the Basel Mission at Hongkong, and the American and English Missions at Ningpo and elsewhere. There will be books in the colloquial dialects written with selected Chinese characters, and adapted to local peculiarities in regard to grammatical forms and words. There will be books in some new adapted

alphabet, probably that of Bell, who has won so high a position that no competitors will find their claims worth advocating. His system has the merit of representing the actual configuration of the vocal organs when uttering sounds, and of having been based on a very systematic and successful study of the human voice in all aspects.

In this paper I propose to indicate the peculiarities of the Peking dialect in respect to tones and accent, and to shew how they would be taught according to the system of Bell. The study of tones ought to be commenced as he commences it by describing what the natural intonations of the human voice are. He says, "The degrees of modulation in speech are infinitely numerous, and they are perhaps incapable of exact symbolization; but there are radical varieties of inflexion, each of which conveys a distinct significance and to some one of which all minor modifications must be generically related. Thus:—

- Level tone.
- ' Simple rising inflexion.
- \ Simple falling inflexion.
- v Compound rising inflexion:—

falling and rising with a single impulse of voice.

^ Compound falling inflexion:—  
rising and falling with a single impulse of voice."

A level tone, he adds, is *reflective*, a rising tone *prospective* and a falling tone *retrospective*. The level tone implies *attention*, if prolonged, *musings*. A short simple rising inflexion expresses *enquiry* or *doubt*, and a long one, *self-interrogation* or *prospective*



*musings*. A simple falling inflexion, if short, expresses *assertion* or *assurance*, and if long, *retrospective musing*.

He adds that the rising and falling inflexions, if modified in pitch so as to correspond to the minor mode in music, give a *plaintive* effect. *Compassion* or *supplication* are expressed by a simple rise. If the rise be prolonged *surprise* may be expressed by it. A simple fall expresses *regret*, a prolonged fall *dogmatism*.

In compound tones two feelings come into antithesis. Thus the compound rising is prospective at its end but affirmative in its first half. The result is if the tone be short, an idea of regret, if minor regretful supplication, if prolonged, reflection on probabilities.

For difference of pitch Mr Bell proposes two marks:—

[ Key elevated, ] key depressed. In Pekingese the *shang p'ing* and *hia p'ing* would have to be written with the first of these, and the *shang* and *ch'ü* with the second.

A double mark would be confusing, and we shall still have to revert to the use of commas and full stops at the four corners of words, or to numbers 1, 2, 3, 4, as in Sir T. Wade's system.

The tone called *shang p'ing* has three forms. Before another word in combination with it, it is an upper level tone moderate in length. If second in a combination of two, it is the upper falling tone, when the accent falls upon it. If the accent does not fall on it, it drops to a low pitch and becomes level without being much prolonged.

The "Great wall" is *p'ien chiang*, "frontier wall." Here the first word is in an upper level tone and the last in an upper quick rising tone. The accent is on the last word. In *wu p'ien wu chi*, "without limit or shore," the accent is on *p'ien* and *chi*. But in *shang p'ien*, "upper side," the Pekingese place the accent on the first *shang* "upper" and the word *p'ien* is heard in a low level tone.

The tone called *hia p'ing* is heard as the upper quick rising intonation, i.e. the European interrogative. It keeps this intonation whether standing first or last, except when it loses the accent being in the last place in a combination of two. For example in *ya mên*, the office of a magistrate the last word becomes enclitic, the accent is on *ya* while *mên* is heard in a low level intonation, the same as the third form of *shang p'ing*.

The tone class *shang sheng* has the lower rising intonation pronounced with moderate quickness. When two *shang shengs* occur together with the accent on the last, the first rises to the pitch of *hia p'ing* with which it becomes identical.

If the last is enclitic as in *siau tsü* "a little boy," the first keeps its intonation while the last becomes a level toned word without accent, (= *shang p'ing*).

The last called *ch'ü sheng* has two intonations. One is a compound tone or circumflex. It falls and rises again quickly. In Peking it goes with the accent, and prefers the first place in a combination of two. The unemphatic *ch'ü sheng* is a low quick falling tone. Thus *ti* "earth" is circumflexed in *ti fang* "a place," where also it takes the accent, but is usually heard in the quick falling intonation in the combinations *chung ti*, cultivate the ground, *t'ien ti* "heaven and earth." In Peking *chung* is in this combination often heard with the circumflex while the accent falls on the last word. Thus we have an emphatic circumflexed *ch'ü sheng* and an unemphatic quick falling *ch'ü sheng*.

When two words in *ch'ü sheng* come together the law of accent usually throws back the emphasis of the voice to the first, as in *shu mu* "numbers," *shu mu* "trees," *tu hwa* "save by instruction," *pai wang* "to visit." The last word if unaccented is heard in a low level intonation (= *shang p'ing*). Thus the removal of accent to the first of two words, from the last its natural place, has the curious effect of weakening the tone of the last word. The unaccented word is

heard with a low level intonation, whatever its proper tone may be.

The accent may be removed in all cases where grammatical order and the antithesis or distinct succession of ideas do not forbid it. But it is capable of being restored, and the proper intonation with it, if the speaker wishes to be particularly distinct in his pronunciation. Before superiors the Manchu and Chinese inhabitants of Peking enunciate the true tones of words with much greater exactitude than when off their guard.

In groups of two words the natural place of the accent is on the last, but in an immense number of cases it is transferred to the first. In groups of three the chief accent is on the last, the secondary on the first, as in *k'ê tsî p'ü*, "a shop for cutting characters." In groups of four, the chief and secondary accent are regularly on the fourth and respectively, as in *wen wu pe kwan* "civil and military mandarins." When the second and fourth words refuse emphasis, the accent falls on the first and third as in *sieu li fang tsî*, "to repair a house," here *tsî* is enclitic. In *sieu li*, "put in repair" the accent is usually on *sieu*.

In teaching and learning tones, the use of Mr. Melville Bell's principles will be found very advantageous. It is substantially the same as that contained in my Mandarin and Shanghai Grammar. The natural intonations used in eastern and western language should be learned, and then it should be noticed which of them are employed in the Pekinese dialect or any patois which the student may wish to acquire.

Some examples will help to make plain what is here said of accent in the Pekinese language. The proper place of the accent is on the last of a group. Thus in 南寺 燒香 *nan sî shau hiang* 北寺拜佛 *pei sî pai fo*, *Burn incense in a Southern temple and worship Buddha in a Northern*, the chief accent is on the last words, and the secondary on the two commencing words. The antithesis of *incense* and *Buddha* prevent the accent from retreating. The anti-

thesis of *South* and *North* attracts the accent from its natural place on *sî*, *temple*." In 裏頭 *li t'eu*, "within" 外頭 *wai t'eu* "without," the accent entirely forsakes *t'eu* which becomes nothing but a formative suffix in a dissyllabic word. The tendency of the local accent is to forsake the last syllable whenever the process of dissyllabification is complete, that is, whenever the last of two words loses special significance, and can be treated as a syllable of a compound word. Observations on Bell's method as applied to Peking vowels and consonants will follow this.

JOSEPH EDKINS.

CHINESE AND JAPANESE MUSIC COMPARED.—The German Asiatic Society of Japan, established but a few years ago, is apparently very well supported by men of talent. We cannot tell however how it is that their transactions are kept almost secret, for we have never yet been able to obtain a sight of this Society's Journal and have but rarely seen in Japanese papers references to essays read before the German Asiatic Society. Lately, however, the *Japan Weekly Mail* (May 6-13) published translations of a series of papers on Chinese and Japanese Music which had been read before the German Asiatic Society of Japan by Dr. Müller and Mr. Stein and which, if they are at all a sample of the papers generally produced by German Savants in Japan, constitute this Society a worthy rival of our North China Branch R. A. S. Both Dr. Müller and Mr. Stein are apparently quite at home in the theory and technic of music, and whilst the former examines in the most painstaking and exhaustive manner the ancient music of China and its instruments, drawing a detailed comparison between the ancient music of China and Japan, with constant references to the Shoo King and Li Ki, Mr. Stein sums up the net results of Dr. Müller's researches and supplements them by practical observations of modern Chinese and Japanese music, giving also three Chinese

melodies arranged for the violin, the most popular of which, he says, he took down from his Chinese servant in Hongkong, hearing the same afterwards frequently in Shanghai and even in Yokohama. The following amusing comparison of Chinese and Japanese music is from the pen of Mr. Stein:—

Although the music of the Chinese is the mother of that of the Japanese—as indeed we find that the greatest similarity exists between the industries, arts and sciences of the two nations,—it is observable that in this, as in other departments, the mother has been outstripped by the daughter. Although the barbarous element is common to the music of both nations in the drum, clapper, bell, and instruments of percussion, and each appears anxious to rival the other in the size of their kettle-drums and cymbals, still Japanese music has the more earnest and sustained tone. In one of the contributions of Mr. Holtz there is especially a Spring-song “Haru-no-uta” which has a very pleasing melody, whereas in the generality of Chinese music melody will be sought entirely in vain. The theory of Chinese music, with its mystical and speculative relations and combinations (the Japanese analogues of which are very fully detailed by Dr. Müller in the VIth volume of the “Transactions”) embraces indeed the twelve semitones of the octaves; but the practical application of them is hardly reducible to a theory, and much more do the few sounds which assume any prominence amidst the noise of a full orchestra appear perfectly arbitrary and devoid of all coherence. This is intelligible enough among a people so absolutely destitute of fancy as the Chinese, as they found for their melodies no such prototypes in nature as for their lacquer paintings, ivory carvings and similar elegant ornamentative works.

GENEALOGICAL TABLE OF THE IMPERIAL FAMILY.—The following letter appeared in the *North China Herald* of Oct. 12, 1876, over the signature “P.”:—I trust you will allow me to point out in your columns an important error in the Genealogical Table of the Imperial Family, as appended to the “Translation of the *Peking Gazette* for 1875.”

The error is this, that the reigning Emperor, Kwang Sü, is represented as being the adopted son of T’ung Che, whereas in reality, being of the same generation as the late Emperor, he was necessarily adopted as posthumous heir to the Emperor Hien Fêng. [See *Peking Gazette*, 13th Jan., 1875, Decree No. 2.]

By this error, the *coup d’état* whereby the present Empresses-Regent made of the young Empress-widow a nonentity, and kept the power in their own hands, is lost sight of.

### QUERIES.

JAPANESE CODEX OF THE SHOO KING.—In his preface to the Shoo King, Dr. Legge alludes to the possibility that the most ancient text of this classic might be some day discovered in Japan, and to the fact that in A.D. 1697 a petition was presented to the Emperor Kanghi, praying for a commission to be dispatched in order to search for the Shang Shoo in Japan. Has any Japanese scholar up to the present time discovered any trace of the missing codex?

E. E.

AMBER.—Can any of the learned readers of the *China Review* inform me what truth, if any, underlies the statement often made to me by intelligent Chinese that the sap of pine trees dropping into the ground is changed after the lapse of one thousand years into the so-called China-root, and after another thousand years into amber?

C. M.

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W. P. G.

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